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SHALL WE HAVE A DOCTRINAL TEST?

The very able and excellent paper, by the pastor of the Kingston Church, on "Doctrinal Uniformity," which we publish in this number, was the subject of several long and very earnest discussions at the recent meeting of the Congregational Union, at which it was read. Its publication by request of that Body will not be understood as an endorsement of all the positions asserted by the writer, for the discussions to which it gave rise indicated that while in regard to its main features we were substantially at one with him, there were points in it to which strong objection was felt. With one exception perhaps, it enjoys the honorable distinction of being the "best abused" document that has been presented to the Union for years.

Not a few were of the opinion that since "the simple demand of spiritual life, and reliance on the authority of Scripture has secured a unity so satisfactory" in the past, it were better to "let well alone." Others, again, were unable to see that any additional guarantee for the orthodoxy of the Body would be afforded, if that were needed, by the new mode of examination proposed. Personal interview with ministerial candidates, might, in doubtful cases, be of some advantage, but there are probably few delegates who either could or would become sponsors, except in the most general terms, for the doctrinal and ecclesiastical sentiments of the churches which they are sent to represent;—few, perhaps, whose acquaintance with dogmatic theology would render them competent to discuss intelligently the "five points" with a membership committee. Besides, as it appears to us, the difficulty lies not so much in the *application* as in the *adoption* of a doctrinal test. We have first to agree upon the *minimum* of orthodoxy requisite for admission into the Union, and having settled that point, we shall then be prepared to discuss the best mode of enforcing the rule.

The question is without doubt a very perplexing one. On the one hand the historic faith of the Body has undeniably been Calvinistic. The creed of the vast majority of Congregationalists, both of the Baptist and Pedo-Baptist branches of the denomination, is still, as undeniably, of the same type. We

cling tenaciously, and not without reason, to the traditions of our fathers, and to the glorious literature which they have bequeathed to us. No blind conservatism holds us to the ancient anchorage, but a deep conviction that the views which have been most surely believed among us are both scriptural, and divinely efficacious in promoting the ends for which they have been revealed.

Yet, on the other hand, we instinctively shrink from creeds and confessions, remembering what our ears have heard, and our fathers have told us, of the worse than Egyptian bondage under which our spiritual ancestry groaned in Old England, in the days of Elizabeth and the Charleses, and the evils to which they gave rise in New England in the earlier period of its history.

The genius of Congregationalism, moreover, undoubtedly favours the widening rather than the straitening of the fellowship which we now enjoy; and while we must never allow the Union to become a Cave of Adullam for distressed and discontented ecclesiastics, we must at least be equally careful to avoid laying a yoke upon the necks of brethren which none of our fathers were able to bear. As a matter of fact we much doubt whether the English Union would reject a well accredited Evangelical Arminian,—such a man, *e. g.*, as the Rev. W. Arthur, or the Rev. W. M. Punshon,—who might embrace our polity, and seek to connect himself with the denomination. We doubt, moreover, if after all our discussions, there be a minister among us who would give his voice against such a brother, on the ground, pure and simple, of his standing on the other side of the line, so difficult to locate, which divides low Calvinism from Evangelical Arminianism. There might be hesitancy about untried men professing to come from that school, but we are much mistaken in the members of the Congregational Union of Ontario and Quebec, if the manifest blessing of God upon the ministry of any man, in the conversion of sinners, were not regarded by them as the best and readiest passport into the ranks of the denomination. And if so, it is clear that the hesitancy in such a case, would arise more from a want of knowledge of the applicant, than from his doctrinal position.

Although, therefore, we may not yet be prepared as a Body to throw wide the doors of the Congregational Union, and welcome to our fellowship all who “hold the Head,” and embrace our ecclesiastical polity,—and no one who does not embrace Independency will ask admission,—we cannot but think that the day is coming, and not far distant, when we shall be constrained by the force of our own most cherished principles to do so. Our brother says truly though somewhat inconsistently, as it strikes us, with the rest of his essay, that “as all Christian truth is vital only as it flows from the inner experience of the soul in union with Jesus, so all doctrinal oneness will have its origin and its strength in this fellowship. To those who are in this spiritual relationship, nearness to the Life and to the Truth will secure unity of doctrine, when all other expedients will utterly fail.” Then why not make “union with Jesus” our term of admission, and trust to it to maintain the “unity of

heart and doctrine" which at present exists among us? The imposition of any other test is, in such a case, as needless as it is unscriptural. It would look to us very un-Protestant to say the least, something not very unlike the assumption of infallibility, on our part, thus to "judge," and "set at nought" a brother, whose ministry has been graciously owned of God in the salvation of souls, because he did not come up to our notion of the amount of Calvinism he ought to hold.

We speak with diffidence on a subject which has taxed the powers of the ablest minds among us, and which has so much to be said on both sides concerning it. But it appears to us that we must either abandon all doctrinal tests with regard to "non-essentials," and rely exclusively on the evidence of spiritual life in the applicant, and the amount of orthodoxy of which that is a divine guarantee, or that we must make more of them than we are doing. There is no logical resting-place between these alternatives. Our present position is a kind of compromise, and, like most other compromises, is not very satisfactory. If it be wrong in Episcopalians to demand subscription to the Thirty-nine Articles, or for Presbyterians to enforce a similar acceptance of their Confession and Catechisms, it is equally wrong in us to call Dwight or Wardlaw "Master," and require brethren to sit at their feet. The principle, in our judgment, is the same, whether we insist on their accepting of *our* *formulary*, or on their furnishing *one acceptable to us*. The prayer of the Great Intercessor, already overshadowed with the gathering gloom of Gethsemane and Calvary, "that they all may be one," points to a visible unity among his followers,—“that the world may believe that Thou hast sent me.” That prayer, however, can never be completely fulfilled so long as each sect maintains its own "middle wall of partition," and withholds fellowship from any true disciple, on any minor ground of difference whatever.

We shall be told, of course, as Mr. Fenwick does tell us, that "the standard of doctrinal unity applicable to church-members, and that which should be adopted in reference to church-teachers, should somewhat differ." We confess that we fail to see it. A man can't be very far astray in his teaching, if he be a true christian, and the Holy Ghost be blessing his ministry. If God "give him the like gift as he does unto us, who believe on the Lord Jesus Christ, what are we that we should withstand God?" What is there but our prejudices and uncharitableness to prevent the most hearty coöperation with such brethren in every good work? We love them, and exchange pulpits with them, and plan and pray with them, *out of the Union*; is it possible that seeing in them the evidence of the same heavenly calling, and conformity to the image of God's dear Son, we should love them less, and have less confidence in their work *in the Union*?

Let there then be one fold at least where Christ shall keep the door,—one communion where all who love Him shall hear the cordial welcome, "Come in thou blessed of the Lord; wherefore standest thou without?"

THE CLEVELAND NATIONAL TEMPERANCE CONVENTION.

The call for a National Temperance Convention, issued by the recognized leaders of the great Temperance army of the United States, has been right heartily responded to, and on the 29th July there assembled in the First Presbyterian Church in the beautiful "Forest city" of Cleveland, Ohio, a noble band of some five hundred earnest christian workers, from almost every State in the Union, to urge forward this much needed reform.

Although, according to the terms of the call, it was, strictly speaking, a "National" and representative body, the extension of an invitation to ourselves indicated that "foreigners" would be cordially welcomed, and "naturalized" for the occasion, and we therefore determined to go, and we much regret that so few of the Temperance men of the Dominion were there. Two or three from the Province of Ontario constituted the entire Canadian delegation.

We cannot of course give anything beyond the barest outline of the proceedings of the Convention, occupying, as it did, in earnest discussion of the great questions and principles involved in the Temperance movement, two entire days. All we can hope to do is to convey to our readers some of the impressions gained, and to state some of the facts and arguments enunciated in the course of its sessions.

First of all, it did us good,—accustomed as we have been latterly to see most "respectable" people treat the Temperance cause as something a little beneath them,—a kind of well intended, but rather extravagant and vulgar affair, to be left to third-rate orators and people of the more illiterate class,—to hear men talk in downright earnest again upon the subject. Long before we reached the city, groups of delegates, all unknown to each other until they met upon the cars, had found one another out, and were engaged in animated discussion of the topics about to be presented for the consideration of the Convention. It was decidedly pleasant and inspiring to grasp the hand of a brother who had travelled all the way from California, in company with several others from that State and Oregon, to attend the meeting, and to plan and work for the suppression of our as well as their national vice. Their very presence was itself a most eloquent appeal on behalf of the cause they came to promote.

As was to be expected on such an occasion most of the leading spirits of the Temperance reform were there. Prominent among these were the Hon. W. E. Dodge, the New York banker, who was chosen President of the Convention, as he is also of the National Temperance Society, the Hon. Neal Dow, author of the Maine Law, Dr. Charles Jewett, the veteran Lecturer, and others, besides a host of titled dignitaries from the several Grand Divisions of the Sons of Temperance, Good Templars &c. Several others, however, equally noted, whom we had expected to meet there, were unavoidably absent.

THE ADDRESS OF WELCOME,

by the Rev. Dr. Wolcott, of the Plymouth Congregational Church, was so short, and withal so appropriate that we give it entire. He said :

"The committee has devolved upon me the pleasant duty of extending to the members of the convention and the friends of temperance gathered here from abroad a cordial welcome to the city of Cleveland. It gives us pleasure to look upon the faces of so many veteran workers in a cause so sacred. We hail their presence among us, we offer them our hearty greeting, we bid them our fervent God speed. If in this midsummer heat, more protracted and intense than has

been felt for years, our city wears a less inviting aspect than it might, if our lawns and trees appear less green and cool and refreshing than is their wont, you will please accept it as the testimony of nature, through all her imploring fields, to the value, the indispensableness, of the cold water which you come here to commend to our own parched lips; and we accept the grateful shower which has passed over us to-day—the first which has visited us for weeks—which has come with the convention, if not brought by it—as the harbinger of the richer blessings of which it is the symbol. My friends, I would sacrifice, if necessary, the verdant beauty of every street and every avenue in our city; our shade trees should be divested of their leafy honors, and our lawns and evergreen hedges should be withered and sear, if necessary, could I exhibit to you, as our visitors, the moral beauty of a city free from drinking saloons and drunkard manufactories. This exhibition, alas! we cannot offer you. Beneath these pleasant shades lurks the destroyer, even as of old the serpent glided and hissed among the trees of the garden which the Lord planted in the East. The avenues to perdition are kept wide open among us. These death-dealing establishments are in full and fearful operation among us. And this is our reason why we welcome your presence here.

You will do us, as a community, the justice to believe that by the side of these institutions we have others of an opposite character— asylums for the orphan, associations for the relief of the poor and destitute. The two combined, I regret to say, represent the kind of wisdom prevalent among us in relation to the liquor traffic and the evils which it produces. It is recorded as an incident in the battle of Navarino, that after the allied fleets had silenced the guns of the Turkish ships, had shattered or sunk their whole navy, the victors sent out their boats to pick up a few of the survivors of the destroyed ships who were yet struggling in the waves of death. Thereupon, it is said, some of the Turkish prisoners on board could not refrain from laughing at what seemed to them the ludicrous inconsistency of the proceeding. "Here," said they, "you have been cutting us down by the hundred, blowing us into the water, tearing us to pieces by shot and shell, and now you make a special effort to save alive a few wretches whom you have only half succeeded in killing." This strikes me as a fair illustration of the relation of the community to the vendors of intoxicating drinks. These enemies of God and man are permitted, without molestation, to ensnare, corrupt and destroy the unwary of all classes, including some of our most promising youths, and when the mischief has been done we gather up the wrecks, we organize philanthropic institutions to look after the widow and the orphan, to relieve the suffering, to provide for the victims of this nefarious business, including the poor helpless inebriate himself—thus adding to the precious lives which have been sacrificed, the living taxes for pauperism and ruin, and the subscriptions of the benevolent for those charities. We look to this convention to point out to us a more excellent way. Gentlemen of the convention, what is demanded of us is that in the name of God and humanity we lay the axe at the root of the evil.

The Hon. William E. Dodge, president of the convention responded :

He was sure that he expressed the sentiment of the convention in returning thanks to the citizens of Cleveland for the privilege of visiting this beautiful city. He had thought, what if we had assembled in convention to ask what could be done as a nation to stay the progress of a fearful visitation of cholera, how intensely interested would we be? But we are here to ask what can be done to save our country from a more devastating scourge, one which annually carries off more victims than Asiatic cholera. Who could have predicted, ten years ago, so speedy and complete an overthrow of slavery as we have witnessed? And why may not the same good Providence that has rid us of the traffic in human blood, arouse the churches and people by some equally wonderful interposition, to the frightful evils of the traffic in intoxicating drinks, and cause us to determine its overthrow as suddenly, by a prohibitory law in every State of the Union? I trust that we shall go away from here inspired with the feeling that we will fight, all our lives, courageously, persistently this terrible curse.

Dr. Jewett, whose profession has led him to make that branch of the subject his special study, then spoke, by request, on

THE EFFECTS OF ALCOHOLIC LIQUORS UPON THE HUMAN SYSTEM,
and gave a most telling address, of which the following is a brief outline.

Among the features of the use of intoxicating liquors there is none more prominent than the tendency to degrade and debase. It lessens the keenness of perception and interferes with mental operation. A distinguished surgeon has said that no one is fit to perform a delicate surgical operation after having taken a glass of alcoholic drink.

Seven-eighths of all the structure of this globe are composed of four substances—three of them simple gases, oxygen, hydrogen, and nitrogen. Man is dependant upon the plants to put these substances in forms, from which he can obtain nourishment, which process is called growth. Alcohol is not a result of growth, it is a result of degeneration, of degradation.

Dr. Jewett showed by the aid of a chemical chart how, by a simple change in the relations and proportions of these and similar substances, alcohol may be produced, although not a particle of it is to be found in the grain either when growing, or when ripe. Alcohol, he said, is a product of descending changes, and drags down everything which it touches. If fruit is sound there is not one particle of alcohol in it.

There is no alcohol in any healthy living thing. It is born in the process of decay. It is a product of rottenness and produces rottenness. Three-fourths of the rottenness which exists in Cleveland is the result of men having swallowed rottenness.

Alcohol destroys a person's will. It is not a pure stimulant. Cayenne pepper is. If one must have stimulants, I say, go it on pepper. Alcohol is a stimulant narcotic; it stimulates at first and afterwards enervates. Nothing ever overcomes the human will which is not a narcotic. A pure stimulant will not do it. Black tea is a pure stimulant; and who ever knew a man ruined by the use of it. Coffee is a stimulant also. Did ever any one pawn his coat, shoes and hat for another cup of coffee?

A narcotic has no curative property whatever, it paralyzes the nervous system. Alcohol has the same effect as opium. Being a narcotic the quantity to affect the nerves must be increased gradually as the system becomes deadened. Therefore, where is the safety in moderate drinking?

The question having been asked if there is any nourishment in beer, he replied, There is a little nutriment in beer. It is somewhat of a tonic. A gallon of ale perhaps may contain what would make a piece of bread as large as a finger nail.

Dr. Jewett subsequently condemned in the strongest terms the vicious practice of many physicians prescribing these alcoholic stimulants as if they were a very *panacea* for all human ill. He specified cases in which they might be used to advantage, but these cases were, he said, extremely rare. He also ridiculed the very common practice of prescribing ale and milk punch, &c., to nursing mothers, as a relic of ignorance and prejudice. Habits of intemperance were often formed, he said, in both these ways; even the infant might have the seeds of intemperance planted within it by such means; and the physician who prescribed the liquor would be largely responsible for the result.

LEGAL PROHIBITION OF THE TRAFFIC,

however, is evidently the sheet anchor of the hopes of temperance men all over the world, and the Hon. Neal Dow, who is a perfect cyclopedia upon that question, was therefore asked to address the Convention in regard to it. He said:

"We have heard to-night what individuals ought to do, and the question now arises what shall society do? The duty of society is to stop the traffic in liquor. Society has an unlimited right to protect itself in every direction from anything which injures. The function of government is to forbid and suppress whatever is injurious to community, and to command whatever is good. That is the whole of it. And that is not only the right but the duty of the government.

I have known some men who did not believe society has the right to prohibit the sale of liquor. But they were consistent. They did not believe that society has a right to prohibit anything. They thought an individual should be a law to himself.

The government is very inconsistent in this particular; it shuts up gambling houses, houses of ill-fame, removes slaughter-houses from public places, and why? Because such places are injurious to the morals, or dangerous to the health of society. And has it not a right to close grog-shops which do far more damage than either or all of the others? Railroads and steamboats destroy many lives, but the government does not prevent their running. Why? Because the good done by them overbalances the evil. Those therefore, who contend that the sale of liquor should be unrestricted, or at least that it should be recognized as a lawful business, are bound to show that, like railways and steamboats, it does more good than harm."

We thought Mr. Dow had got them into a corner there!

Reports were presented of the state of the work by a large number of delegates from ecclesiastical and state organizations, some valuable papers were read, and many interesting and practical questions discussed; but for these we have no room. All that we can do in addition to the above, is to copy a few of the more important resolutions adopted by the Convention.

GENERAL PRINCIPLES.

That scripture, science, and history, demonstrate that total abstinence from intoxicating drinks is the only true temperance, and is therefore the bounden duty of every man.

That the manufacture and sale of intoxicating drinks is everywhere a public injury, and should be held to be a public crime.

That the licensing of such an evil is wrong and ruinous, and wherever adopted has proved a failure either to extirpate or even diminish the evils of intemperance. That prohibition is the only safe legislation, and the only legislation which can be practically enforced, and, therefore, that no law, however stringent, which recognizes the right to sell intoxicating drinks, can receive our support.

SACRAMENTAL WINES.

That in view of the fact that the wines of commerce are always enforced with alcohol, and are often entire fabrications; and that pure unfermented fruit of the vine can now readily be procured, we do earnestly recommend all Christian ministers and churches to procure and use only such in the sacrament of the Lord's Supper, and thus remove one of the most common pleas for the morality and necessity of the traffic in intoxicating liquors, and a stone of stumbling from the path of the brethren made weak by former indulgence in them.

A FRIENDLY WORD TO THE DOCTORS.

That the prescription by most of the medical profession of alcoholic liquors as a medical agent, constitutes one of the most serious hinderances of the temperance cause, creating habits of intemperance in many who had not known them before, and re-establishing them in others who had become partially reformed. We, therefore most respectfully and earnestly call upon the members of that honoured profession to bear in mind the grave moral and social responsibilities which the use of an agent of such dire results cannot but entail.

CHILDREN'S TEMPERANCE SOCIETIES.

That as the future interests of the temperance reform must shortly devolve upon the rising generation, we urge that children's and youth's total abstinence societies be organized in connection with Sunday Schools, or other associations, in every community throughout the land.

DOMESTIC WINES.

That scientific investigations and experience having demonstrated that all fermented wine contains alcohol, differing from brandy, gin or whiskey only in degree, we raise a warning voice against the manufacture and use of all domestic or native wines, as again taking the first step to social and fashionable wine drinking and tippling, and that, like all other wine, it is "a mocker and deceiver," and that "he that is deceived thereby is not wise," "for at last it biteth like a serpent, and stingeth like an adder."

POLITICAL ACTION.

That temperance, having its political as well as moral aspects and duties, demands the persistent use of the ballot for its promotion; and the convention urge the friends of the cause to refuse to vote for any candidate who denies the application of the just powers of civil government to the suppression of the liquor traffic, and exhort the friends of temperance by every practical method in their several localities, to secure righteous political action for the advancement of the cause.

The use of tobacco, everywhere so intimately associated with strong drink, was not formally discussed, being somewhat foreign to the objects of the Convention, but the applause with which every thrust at the nasty and injurious narcotic was received, left no room to doubt the opinion of the great majority of the delegates in regard to it. A few of them were observed to use it, but alas! for them, no one had the courage to say a word in defence of their idol, or in extenuation of their weakness!

When shall we see such a Convention in Canada?

DOCTRINAL UNIFORMITY; HOW FAR DESIRABLE AND ATTAINABLE.

BY THE REV. K. M. FENWICK, OF KINGSTON, ONTARIO.

THE terms of the thesis assigned me are evidently indefinite, and perhaps were so intended by the framers. The word uniformity, when ecclesiastically applied to doctrines, as well as to ceremonial, is fitted to excite in the minds of nonconformists tendencies more belligerent than pacific, and to awaken ancestral memories of heroic suffering for conscience sake, and of hard won victories of principle over tyrannical power. The impartial historian, in recording the internal conflicts of the Church, from the second century to the Reformation, is compelled to note that the one grand law animating the dominant section in every period, however transposed and however circumstanced, has been the enforcement, by penalty, of a uniform standard of expressed opinion. The penalty may have varied with the ability of enforcement possessed; death, loss of substance, or loss of caste; but the law remained operative and immutable. During every stage of this period the smaller sections (for, alas, they were among themselves divided) separated from the dominant party, for reasons professedly and we believe, in most cases, sincerely conscientious. The *sibboleth* of the dominant section has ever been "the unity of the Church and the uniformity of her teaching." The *sibboleth* of the so-called separatists

“liberty of conscience to hold and to teach such doctrines as reason and conscience, enlightened by scripture and guided by the Holy Spirit, might dictate.

The Reformation, on English ground, for a time seemingly disturbed this unequal theological “balance of power.” It was only for a time. Very soon the old antagonism reappeared. New shapes, growing out of old substances, were too evident to experienced eyes. The Reformed Church of England only supplanted the old church of Rome: and the major sect and the minor sectaries soon took, on English soil, the same ecclesiastical positions which others had previously assumed on a wider geographical surface. On the hallowed ground of our fathers’ heritage, wet with the blood of many a civic hero who had died for the liberties of old England—for centuries kept wet with their precious blood, a new tragedy was enacted. Not for home or king, but for heart and soul, for God and conscience—interests more real and lasting, yet less tangible; many were willing to abandon king, home, mothers, wives, children, all that on earth was precious. In this grave conflict the Puritans of old England fought, suffered and died, to secure for the old world, in after years, true liberty of thought and speech; and the Puritans of New England emigrated, by their sufferings first to conquer the inhospitable soil, and then to mould the mind of the new world.

Absolute unity of opinion can only be predicated when absolute truth is apprehended by perfect minds; or when truth is revealed by the God of Truth to men under the immediate inspiration of the Holy Spirit. Even under these extraordinary conditions, unity of opinion on doctrinal subjects will not be expressed in uniform statements, but will effloresce in a diversity of forms and of shades of opinion. In our world, as all minds are imperfect, the first part of this remark can never possibly be illustrated; but the second part—from the fact that we have the condition supposed—is susceptible of proof and illustration. After the severe ordeal of nineteen centuries the absolute doctrinal unity of the sacred writers remains unbroken; but the diversity of style, of method and of statement, found in each of the inspired penmen, apart, or in all of them, in their relation to one another, is unquestionable and admitted. Paul, James, Peter and John, in their epistles, utter the same divinely-inspired truths; but the open ear can easily distinguish their individual voice and cadence. Even in the *Evangelists*, where there seems less scope for variety, we have diversity without discrepancy; unity, but not uniformity.

Our subject naturally divides itself into two intimately-related, yet separate divisions of enquiry.

1st. How far is doctrinal uniformity possible and desirable—viewing the question in its more general bearings? Under this head we propose to discuss the principles involved; under the next, their practical application.

Christian doctrine, as expressed in the sacred scriptures, and as apprehended by the human mind, must be separately considered. In the former we have truth absolute; in the latter, truth approximate. This distinction grows out of the fact that, in the scriptures, we have truth revealed by the Holy Spirit, therefore pure and authoritative; but in the apprehensions of human reason we have only truth discovered, analyzed and classified, by minds confessedly limited and prone to err. Rightly to understand the creed of the church catholic, whether embodied in symbol or in the living, yet unwritten, faith of-believers, individually or collectively, it will be necessary to advert to the fundamental *spiritual law* which has ever excited and controlled the transmission of the truth from the divine repository to the human intellect and heart. The law may be thus expounded: “While to meet the common wants

of the human soul, in its convictions of sin, its yearnings after salvation, its aspirations after a higher life, both in this world and the next, revealed truth will be found—and has ever been found—adequate, and consequently was as plain and perspicuous in the first as in the nineteenth century, the more profound relations of truth, or, in other words, the higher dogmas of christianity, have only been obtained by a progressive development—a development still, we believe, in progress. In the study of the past, three general and distinctive periods are discernible.

The first systematic theologians in the christian church spoke the Greek language, and were influenced, after their conversion, by their national theophany and philosophy. When they made the Trinity the subject of their often daring speculations they were not so much prompted by logical necessity as by their national proclivities. Their habits of thought and their literature guided them to their appointed work; and their language, so affluent and subtle, afforded them pre-eminent advantages. The first epoch was confessedly one in which the divine side of the christian doctrine was explored and symbolized. The Roman mind was eminently practical. Universal conquest, and the establishment and maintenance of temporal empire brought it in constant contact with human nature in all its phases. When, therefore, its destructive forces were brought to bear on christian theology, it is not surprising that questions should arise for discussion which had primary relation to the character and capacities of the human soul. This, then, the *second epoch* in the development of christian doctrine, was characteristically that in which the human side was examined and, in the writings of the Church teachers, verbally classified.

On the fall of the Roman Empire the face of Europe underwent a complete change. The church, too, rising in wealth, power and splendour, had neither the simplicity of polity or faith by which she was distinguished in her infant purity. Imposing ceremonial usurped the place of apostolic teaching; and salvation by penance or by absolution, obtained by self, prepared the way for a new evolution of truth and a new stage in doctrinal development. The Reformers of the 16th century were the instruments divinely employed. Salvation by faith, and grace in its various doctrinal aspects, were investigated and symbolized. This may be regarded as the third characteristic period in doctrinal development, and was pre-eminent as the epoch of Soteriologic and Eschatological theology.

The last period, subsequent to those reviewed, and still in progress, is more eclectic than formative; unless, indeed, we may venture to hope that the discussions of a comparatively recent date, connected with the person of the founder of our faith, may lead on to his more personal enthronement, within the *heart* of christian doctrine. In which case, the first, and present centuries, will be responsive; and in a sense, and with a meaning, vital, and profound, the preaching of Christ Jesus, as a primitive phrase, will properly designate the theology of the age. From this brief sketch, it will be evident, that while there has been no new development of doctrine, so far as divine Revelation is concerned, there has been a constant development in the apprehension of doctrine by the church. There has been unity; but enlargement as well as unity. If we compare the doctrinal apprehensions of the *1st century*, embodied in the apostles' creed, and in the writings of the apostolic Fathers:—of the *fourth* expressed in the Nicene Creed—of the *fifth*, elaborated in the works of Augustine, from the less complete dogmata of Cyprian, Ambrose, and Hilary;—of the *sixteenth* symbolized in the Augsburg, and Helvetic Confessions; and of the *seventeenth* found in the canons of the Synod of Dort, and in the West-

minster, and Savoy Confessions,—the position we have taken, will be fully supported. Doctrinal conformity is evidently wanting; and yet christian love can discover an essential unity of faith.

But if the past furnishes no exact doctrinal agreement between men of the same age, and between one age, and another, but the reverse, are we under the necessity of giving up all hope of the advent of a coming dispensation, when every believer shall apprehend and express truth in precisely the same manner? Personally—in our view of Millennial blessedness, this kind of oneness does not form an element. We regard it as neither possible—no, nor even desirable. In the forest which as a whole forms a glorious unit, God has planted trees of every size and shape; of various habits and foliage—he has given them roots, trunks, and branches; but every root, trunk and branch has its own individual character. Would it add to the beauty of the whole, if all were perfectly alike? would such uniformity display more divine skill, or conduce more to God's glory? In the golden age, still future, yet sure to come, will all speak the same language, utter the same thoughts, keep on the same level in mental and moral attainment, or reach the same height in intellectual and spiritual expansion? From such perfection, may the good Lord deliver both this and the coming generations!

But might there not be greater unity of theological opinion among Christians than at present exists; and is it not desirable that this object should be sought after? To both of these questions the answer must be in the affirmative: but who will venture to describe the bounds?

II. How far is doctrinal uniformity possible, and attainable among our churches, and our church teachers?

In discussing the second division of our subject, it will be needful at once to draw a distinction between the avowed faith of the local church, and that of individual members. Members are received into the local church, on a credible profession of new life in the Lord Jesus; on their faith in the fundamental doctrines of Christianity, with which the church must be satisfied; and on their expressed willingness to submit to the spiritual discipline of the church, into whose communion they have been voluntarily admitted. Individual members, as long as they are subject to its authority, and leave its peace undisturbed, provided they do not hold fundamental errors, may on many subordinate points, differ from the avowed faith of the church. Nevertheless unity of doctrinal sentiment should be the aim. For *this* the Christian ministry was ordained—apostles, prophets, evangelists, pastors and teachers were given “for the perfecting of the saints;” for the edifying of the body of Christ till we all come in the unity of faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.”

It will not be here out of place to advert to another distinction, which we think should be made. The standard of doctrinal unity, applicable to church members, and that which should be adopted in reference to church teachers, should somewhat differ. This distinction is a natural and necessary one, growing out of the palpable difference between those who place themselves under Christian instruction, and those who assume the position of teachers. Although we recognize no esoteric in contradistinction from exoteric doctrine—although we acknowledge only one divine life and one spiritual faith, for ministers and members, it is evident, that so long as the ministry is an admitted necessity, greater maturity of opinion, and more full accord with our denominational belief, should be required from the teachers, than from the taught.—“Lay hands suddenly on no man,” is an apostolic command still in force; and one

which should be faithfully observed by all who take part in ordination and installation services.

We are now prepared to look more broadly at the relation of our subject to the churches and pastors in their capacity. The inner and most vital connection existing between them, is their agreement in faith and polity; the outward bond is their relation to the Congregational Union. The first may exist in the absence of the latter; the latter, in our opinion, should never exist in the absence of the former.

The terms of fellowship must be agreed upon, or be practically understood *before any outward union can be formed, or at least be satisfactorily maintained.* These need not be reduced to writing, but may live in the minds and consciences of those in communion, and be by them faithfully enforced. Of course those in fellowship, have not only the right to decide on the question as to what a church or pastor shall doctrinally hold, before reception into fellowship; but by virtue of a fundamental principle of Congregationalism, have the right to exclude those who may subsequently embrace doctrinal sentiments at variance with the denominational belief.

But if wide scope be given to an individual member of a local church, why not extend the same to members of the Union? For the very simple reason that the cases differ. The Union is not a church—it has neither the functions, nor the instrumentalities of a church. Its basis is unity of sentiment, its objects, mutual sympathy, and mutual co-operation in matters of common interest. But as in a case like this, cordial co-operation is dependent on harmony of opinion, should any church or pastor so seriously differ in doctrinal belief as to endanger the mutual sympathy and confidence of the body, or any large portion of it, it is only right and honourable that such church or pastor should withdraw, or in the event of refusal to do so, it will be needful to exclude.

In the denomination hitherto, a certain latitude has been suffered, although never avowedly sanctioned by formal declaration. The Calvinistic type of doctrine has been, so far as we know, universally held by our churches, and taught by their pastors; but the shades of Calvinism found amongst us, have somewhat varied, so that there has been seldom a dead match—sometimes considerable diversity but never a real contrast. Our faith held and taught, has not been absolutely uniform, but there has been a substantial unity. If churches have believed, or if ministers have taught otherwise, they have done so, while professing to hold and to preach, what they have not held, and have not taught. To the writer, it has been long a matter of admiration, that whilst other denominations with their printed confessions, and articles, and terms of subscription, have been unable to prevent the widest divergency of theological opinion, our own with its simple demand of spiritual life, and reliance on the authority of Scripture, has secured a unity so satisfactory, that we can recognize the entire sisterhood of churches, and with confidence open our pulpits to the ministry of the brotherhood.

It does not appear necessary that, in this paper, any attempt should be made to furnish a formal definition of the faith held by the body. We are convinced that it is sufficiently understood by all who fill the office of the ministry amongst us to prevent anyone from conscientiously retaining his pastorate who doubts the direct inspiration of the Holy Scriptures, or who is unable to preach, in all their fulness, the supreme divinity of Christ, and his vicarious atonement; the personality of the Holy Spirit, and his direct influence on the soul in regeneration; the immediate blessedness of the believer after death, and the eternal woe of the finally impenitent. It must, however, be admitted that there is

some danger of misapprehension in reference to those doctrines which have been ranged against each other by Calvinists and Arminians; especially those which are susceptible of modifications so material that, to a superficial observer, these modifications make the transition from the one to the other a movement of easy evolution. We hold, however, that although the adjacent extremities of Calvinism and Arminianism may be shown to present striking resemblances, there are, notwithstanding, primary and important differences. In Natural History, the *Bimana* and the *Quadrumana* may appear to be very closely related, but sound induction, as well as common sense, puts an impassable gulf between them. The same is found true in the department of theology to which reference has been made. As a denomination we may have run the entire gamut of Calvinism, but those who have been true to the acknowledged creed of the body have neither ascended above it into Antinomianism, nor descended below it into Arminianism.

But—and the question is here in point—is it necessary that a union of independent churches, which disclaims the character and prerogatives of an ecclesiastical court, which guards with watchful jealousy every attempt to infringe the liberties of each separate church—which protests against subscription to confessions and articles of faith, and refuses to become responsible for the creed of any of its confederated associates—is it necessary that such a Union, thus constituted, should recognize any standard of doctrine? Should not the existence of divine life and the recognition of certain common affinities, ecclesiastical and doctrinal, be a sufficient basis of union, without definite agreement on particular dogmas? Although we have only now put this question formally, you will perceive we have already answered it in the negative. Possibly, however, we have just reached one of the main points which led to the choice of the subject of this paper. It is clearly one of some difficulty, yet of pressing importance. It may be thus expressed: is it possible or desirable to secure doctrinal uniformity by greater stringency in our doctrinal standard;—would it be conducive to the efficiency of the Body were the present acknowledged range of opinion reduced to a narrower compass? If we could adopt *this* method, of course a greater degree of doctrinal uniformity would be possible, and, if we could successfully carry it out, would be actually secured; but the desirableness of such a method admits of grave doubt. If on the present platform we can intelligently and sympathetically co-operate, and be conscious of a substantial unity of heart and faith, resort to such a measure would be undesirable, and should not be taken. With very considerable diffidence we would, however, suggest whether it may not be possible for us to drift away from our ancient landmarks by unintentional laxity in our reception of members. The practice, of growing occurrence—especially of late years—of making the “Declaration of faith and church order,” published by the English Union in 1853, a sort of printed confession for applicants for admission into the Union, and even for applicants for ordination, we regard with deepening dislike and fear. The character of that popular document we need not here criticise. It may be very good, or remarkably defective, but even were it the most perfect compendium ever written, our aversion to its use, in the manner indicated, would continue unabated. It is not the document, but its use, we object to. Our whole instincts, as a denomination, recoil from authoritative articles and confessions of faith. As terms of subscription they have ever been found indliciously ineffectual. The more elaborate and exact the greater likelihood of divergency of opinion. Men whose consciences, through general use, have become somewhat elastic, have been able to find, to their own satisfaction, some method by which they have secured:

a passport through any theological ordeal ; while those who have preserved the same faculty in true working order have entered the defences with sighing, under a burden too heavy to be borne, or have become exiles from their religious hereditary homes. False men will accept any terms of admission without much ado ; true men will either accept the same under mental reservation, or, in the spirit of martyrs, will refuse, and involuntarily “wander in sheepskins or in goatskins, and confess that they are pilgrims and strangers on the earth.”

Happily, as a denomination, we have not yet reached this “consummation so devoutly to be” avoided. The actual progress hitherto made in this direction has neither been sanctioned or acknowledged. But should we adopt no *written standard* of faith and polity, how may we guard against departure, from any supposed, or real lines of doctrinal, or ecclesiastical belief?—In answering this question, we must advert, to what we consider, one of the main features of Congregationalism. But in what follows, let it be distinctly understood, that we do not mean to affirm that all advanced belongs exclusively to our denomination. This would be to arrogate for ourselves a position far from desirable, and thank God, not sustained by evidence—nevertheless what we now state forms, as a whole, one of the essential elements of our body.—Our doctrine, *objectively* considered, does not rest on an abstract creed, but finds, as its radiating centre a *personal* living Saviour ; *subjectively* considered, it does not find its primary sphere in intellectual apprehension, but in the inner life, imparted to the individual soul, by the Holy Spirit. Our ecclesiastical action, in receiving members into our local churches, is consequently, not regulated, by reference to creeds, or confessions ; but by the personal experience, and belief of the applicants. In each case, both points are examined, and decided, *first*, by persons delegated ; and *ultimately*, by the Church assembled.—Hence, life and truth in Christ, found in the applicant and tried by the life and truth in the church, individual and corporate, is the acknowledged ordeal of admission. This, the generally recognized rule, for reception into local fellowship, we maintain should be the fundamental law which should govern the Body in its acceptance of individuals into its communion, in any relation whatsoever, and it should apply to churches, and pastors alike. Churches by delegation, and ministers by personal presence, should present themselves before the Union to give satisfaction by verbal testimony. The Union assembled, except in special cases, need not listen to their personal testimony, but may adopt the same method of treatment as that followed by the church individually. If it should be said, “in this there is nothing new, for what you propose is only our avowed practice.” Well, then let us strictly adhere to it, and insist on its literal observance. Let us receive no candidate, on written application, with an appended written creed, especially when there is only a general or even an unqualified assent to the “Declaration” referred to. Let us place all, on the same foundation—Students from our own, or from other colleges, Ministers from any other denomination, or from our own. Let documentary testimony have its legitimate value ; but nevertheless, let us enforce *the rule* that each candidate be received, on personal interview with members of the Union and by the brethren in Union assembled ; and it will be found that we shall thereby secure the doctrinal conformity now obtainable and at present safely desirable.—We are, however, afraid, that by some amongst us, this position will be questioned. Possibly some may demur from the point assumed and affirm that hitherto we have accepted written evidence and testimonial as of equal value with oral conference ; and at the same time insist, that the old course may still be pursued. As the writer of this paper is fully con-

vinced, that the difference between a written ordeal and a face to face examination is of vital moment, at once to the prosperity of the denomination, and to the solution of the question on the face of our thesis:—that the latter indeed presents the only method in harmony with the principle of congregationalism and conducive to doctrinal uniformity amongst us, pardon will be granted, should he earnestly insist on its cordial adoption, and faithful enforcement. To those who avowedly recognize divine life in the soul, and practical adherence to the doctrine of Christ, as the elements which virtually constitute personal christianity, the course indicated will surely be regarded as the only legitimate one. The abstract dogmata of theologians, may, by metaphysical process, crystalize into a formal written creed, but the living faith of active disciples of the Lord will naturally seek expression in words coming from the heart, and uttered by the lips. What reasonable objection can be urged against a verbal declaration of the hope and belief of any one wishing to become identified with the Body? or against the same being tested by *men* rather than by *written formula*? We can conceive of none, if those who apply for union with us have nothing to conceal. And from those who have, should we not wish to be delivered?—Perhaps, however, the objection may be offered, “that if this plan should be adopted, the Union would thereby be converted into a church, or ecclesiastical court.” We conceive, that to meet this objection, no elaborate reply is requisite. Churches and Church courts are not thus usually organized; besides, the question started relates not so much to the necessity of evidence, *per se*, as to the kind of evidence required. We have already as a denomination assumed the position that some test for admission is necessary.

But another phase of the subject may be presented. A question antithetical to the one just discussed, may be proposed, viz.,—Does our denominational standard of faith, hitherto unexpressed by authoritative symbol, and only tacitly and practically understood, admit of greater latitude?

As to church polity, (a matter scarcely included in doctrinal belief), our practice hitherto has been sufficiently defined, by actual practice. We have never wavered “to a shadow of a turning,” on this point. Congregational polity has ever been regarded as essential to admission into fellowship. Nor can we conceive any departure from this acknowledged precedent.

As to doctrine.—As already intimated the same precision has not been observed. If so, may not a still wider range be adopted?

On this, as on all other points, the writer is convinced, that the brotherhood will be influenced by the probabilities of expediency, only so far as they accord with the requirements of Christian principle, and the demands of truth.

However “wide” we may *extend* our “gate,” and however “broad” we may *enlarge* our “way,” we need not *now* expect the comprehension of any entire separate denomination within our acknowledged limits. We are strongly convinced that this sort of theological extension, instead of securing a large proportion from any existing denomination, will only “show a narrower path, with here and there a traveller.” The time was, when by some concessions, we might have formed a union of mutual benefit, with a certain Ecclesiastical body whose history and aims were similar to our own; and which only by a geographical circumstance adopted a different polity; but by its formal identification with another denomination, the chance is lost.

Recent action of the English Union may suggest the possibility of receiving into corporate affinity those who differ with us, on the ordinance of baptism but who are willing, notwithstanding, to adopt common terms of communion and co-operation. As their church polity and faith are coincident with our own

we can see no reason why they should not be received on *equitable* terms; but alas! in Canada, we fear on their side there are insuperable barriers. Should these by them be surmounted, then let us, very cordially, hail their accession. Otherwise, let us keep apart.

Denominational inclusions aside, what may we profit by crossing our present theological boundary? Perhaps, *only perhaps*, a larger surface, with an additional census. We may possibly gain a few more individual additions from other sections of the church militant, who are pressed with doctrinal scruples, or with other difficulties less commendable; perhaps (here, however, we speak unpersuaded), perhaps we may thus afford quiet, to a few of our number, who are restless under the acknowledged standard, and who therefore desire a broader margin. This, we confess, in our belief, is the sum total of benefits to be derived from adopting greater latitude in our denominational belief. But what would be lost by this course?

1st. In union there is strength; in mutual confidence and intelligent sympathy, there is deep and blessed inspiration. The more we can speak alike, the more our actual union will be felt; the more we can speak alike, the more cordial will be our sympathy, the more clear our reciprocal confidence; but in our opinion, a departure from our present acknowledged faith, would seriously endanger, if not destroy, our sympathy, our union and our co-operation.

2nd. All legitimate right to assert our identity with the historic past of our denomination, would thus be speedily forfeited. That at present, we substantially hold the same doctrine as that held by Owen, Howe, and Wardlaw, in Old England; and by Edwards, Bellamy, Hopkins, and Dwight, in New England, might be easily proved. By this faith we stand associated with history, among the noblest in the world's annals; and with divinity and divines, of which, and of whom, we need be every thing but ashamed. But let the door be more widely opened, and soon we may find it needful for conscience sake, to confess our departure from the theology, and hence from the historical trials and triumphs of the denomination whose name we bear. Other important reasons might be adduced, but our limits forbid.

A brief recapitulation of what we have advanced will present the following main positions: That absolute doctrinal uniformity has never existed in the church of Christ—is neither possible nor desirable; but that an essential unity on all vital doctrines has been found among all disciples of the Lord Jesus who have practically recognized the Trinity in the Godhead,—the sacrificial element in the atonement, and a scriptural Eschatology: That our denomination has a doctrinal belief, which, although undefined by authoritative symbol, is not difficult of apprehension: That this belief ought never to be applied by reference to written formulary, but by the personal agency of accredited examiners, inasmuch as the enforcement of subscription to any written terms of faith will, as experience teaches, induce divergency rather than unity of opinion: That our present denominational faith needs no greater compression, although its application may possibly admit of increased attention; and that greater latitude would be inexpedient and dangerous, inasmuch as it would imperil our existing sympathy and co-operation, and ultimately destroy the link which connects us with the theology, the history and the moral influence of the denomination of which, at present, we form a part.

Before concluding, it may not be irrelevant briefly to advert to certain suggestions which, if adopted, might preserve and even extend our doctrinal unity.

1. The family and the sabbath school are the recognized instrumentalities for the religious education of our children. We need scarcely here express

our common belief in the sufficiency of the Bible for *their*, as well as for *our own* instruction in divine truth; nevertheless, it is very palpable that those who teach in either department require, for efficient service, considerable talent and information, or material help from other sources. In actual fact it will be found, on enquiry, that the instructor fails to perform the required duty, or resorts to any available help. With this fact in view, and with an impartial estimate of the general qualifications of family and Sabbath school instructors, it must be admitted that help, *ab extra* is demanded. Now, in these circumstances, is it not expedient that the required assistance be supplied by the body? Surely it cannot be wise or creditable to the efficiency of our educative capability if we make no provision to meet this exigency. Can it be that we are unable to supply the evident want, and must leave each individual to meet it as best he may? From this alternative we recoil, and would therefore suggest the propriety of preparing one or two compendiums, in catechetical form, doctrinal and ecclesiastical; but differing in degrees of fullness, their authorship being entrusted to a competent individual, but their final sanction (to secure general adoption) to be subject to the approval of the Union.

2. The pulpit is the divinely-appointed seat of doctrinal exposition, and will, doubtless, remain "the throne of power" for the education of the church and of the world; but, in our day, the influence of the Press is too manifest to be ignored. Our increasingly-valued *Canadian Independent* which, in prosperity, has been urgently claimed by its several editors, but in adversity has been thrown on a different parentage, has hitherto done important service in many ways. Possibly, however, its influence might be extended in promoting our doctrinal unity were its contributors to keep this object more prominently before them, and were its circulation more largely extended. In England, our brethren have extensively taken advantage of the Press. From the beginning of the Cromwellian age to the present day, a literature rich in theological lore, richer still in experimental truth, and certainly not without value in apologetic and controversial principle, has been furnished to the church and to the world by those whom we recognize and honour as one in faith and polity. That in Canada we have not made full use of an inheritance so lawfully our own, must be admitted. Circumstances, it is true, have been, and are still against us; but these, by system and energy, may surely be overcome. Why not organize in our churches Congregational libraries, composed chiefly of our own denominational literature. The expense would not be enormous, and the benefits resulting from such a provision would unquestionably be many, while the influence exerted on the churches in unifying their doctrinal belief, in our opinion, would be very great.

3. Only one additional suggestion remains. To found a Congregational lecture amongst us on the same plan as the one adopted by the English Union, would be evidently impracticable; but would it be impossible, or even difficult, to have an annual lecture prepared by a brother chosen by the Union, and delivered before the brethren at their yearly gathering? The theme might be selected by the Union, and if deliberately found worthy, published under its auspices. It might be delivered anew, before any association or church, by the lecturer, if requested—even if not printed—provided his expenses were paid. By this method we are persuaded, if the subject were wisely chosen and judiciously handled, our doctrinal unity would be promoted. But your time, not our theme, is exhausted.

An additional remark, and we have done. As all christian truth is vital only as it flows from the inner experience of the soul in union with Jesus, so

all doctrinal oneness will have its origin and its strength in this fellowship. To those who are in spiritual relationship, nearness to the Life and the Truth will secure unity of heart and doctrine when all other expedients will utterly fail. "Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you; nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." "Finally, brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

The Home Department.

OUR NEIGHBOUR.

BY MRS. M. L. RAYNE.

There was a family moving into the brown cottage across the way. Mrs. Munroe informed her husband of the fact while he was eating his dinner.

"What kind of folks?" he asked, feeding baby Jennie with a strawberry.

"Real pleasant, nice-looking people, John," continued his wife, "and they have the sweetest child you ever saw."

"Sweeter than our Jennie, hey?" asked the proud father, with a lurking smile at the corners of his honest mouth.

"Oh, different! she must be six years' old, and has curls falling to her waist; and such a face! it looks like an angel's. There are two or three other children, but they don't look like her?"

"Well I would run over and let them know that they have a neighbor, and offer to do any little thing we can for them. We know how good it is to have kind neighbors."

"Yes: mother used to say we could do without friends better than without neighbors. I'll tell them they can get water from us until the pumps are in order there, for I know they are taken up." But while Mrs. Munroe was washing her dishes, a sweet voice said at her elbow, "Please will you lend mother some matches," and there stood the little girl from over the way.

She was indeed a beautiful child; her brow wore that high, fine look, that makes one instinctively think of angels; but there was a flush on her face, and her breath came hot and hard. Mrs. Munroe noticed this and the drooping eyes, and asked if she were sick.

"Yes'm," answered the child, "and mother's down with it. She thinks may be it's fever: my head aches so badly, and brother Charlie cries all the time."

A dreadful fear came over Mrs. Munroe as she saw the child depart, and she rushed to the bed upon which she had laid her baby to take its afternoon nap. There was no fever there, but a sweet, placid sleep, and she involuntarily breathed an earnest "Thank God!"

Next to the brown cottage was a marble block, and in one of the marble dwellings it contained lived the family of Mr. Greenough, a wealthy banker. They were rich and aristocratic, and the brown cottage, and its humble friend opposite, were spots on their domestic sunshine, for they were occupied by the families of working men, and with "such people" the Greenoughs had no tastes in common.

"Aping other people," said Miss Greenough, as the little girl from the brown cottage ran past their marble step, playing hoop. "Look at those curls. The child would look much better with her hair cut off, and it would be more suitable to her position."

"Define her position, Sophy," said her brother, unaliciously.

But Sophy's only answer was a scornful toss of her head. She did not take enough interest in "such people" to talk about them.

The next morning a small sign of yellow pasteboard was visible on the brown cottage. Mr. Greenough came in with his face white with consternation.

"Pack your trunk as quick as possible," he cried. "The small-pox is next door."

It was true. That loathsome disease had made its appearance there, and three members of the family, were dangerously ill.

"O John! it is dreadful," said Mrs. Munroe to her husband. "If Jennie should take it?"

"We won't think of ourselves at all; Jane is in God's hand; so are we. If we use all necessary precautions, there will be no danger. The Greenoughs have left their house and gone into the country, but I think we are just as safe here."

For three days they heard no news. Then a very small coffin went to the house. The youngest one was dead.

Mrs. Munroe asked the doctor if there was anything she could do. "Plenty," was the brusque reply. "They are dying for want of help and cannot afford to pay for it."

The next day, after a discussion between John and his wife, a woman deeply pitted, went into the brown cottage, and began to nurse the inmates, but the little girl with curls was beyond help, and that night she died, and was carried away. Every morning a great pan filled with good food was placed on the gate-post just before day-break. Once an envelope, containing a five-dollar bill, lay on top. No one knew positively whence it came, but it was noticed that John Munroe's wife baked a great deal.

Slowly the family drifted back to life, and the ticket was taken down and the house fumigated. Then the Greenoughs came back to their elegant home.

"Such inconvenience!" murmured Mrs. Greenough, as she reinstated herself and silks in possession again. "It all comes of living next to such common people."

Such common people! Why, there is more heroism and real aristocracy among them than in all the generations of Greenoughs that ever existed. They could not prevent death, but they softened the pang. They could not bring back the dead, but they gave an honest, living sympathy to the living. Their cruise of oil will never fail. When John Munroe was brought home the other day with a broken leg, those people he had helped so well, spread him such a salve of sympathy and neighborly kindness, it extracted half the pain, and the bread he cast upon the waters has all come back again.

It was written of such as the Greenoughs, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

A YOUNG THEOLOGIAN.—A missionary among the freedmen of Tennessee, after relating to some colored children the story of Ananias and Sapphira, asked them why God does not strike every body dead who tells a lie, when one of the least in the room quickly answered: "Because there wouldn't be any body left?"

CHARLIE'S ACCIDENT.

Lenny and Charlie were playing out in the barn one bright summer's day. Presently Lenny, who was a city boy, and didn't know much about barns and such matters, said, "Charlie, what's that big wooden thing in the corner? This, I mean." And he ran and laid his hand on it.

"That? don't you know what that is? O Lenny! you don't know much, do you? That's the *machine*,"—and Charlie made a great swallow of the big word,—“that's the machine to cut up the straw and hay for the horse to eat.”

"Do they have to eat their dinner up like babies?" asked Lenny. I should think that their great big teeth could bite it."

"Oh, well!" said Charlie, a little puzzled to explain, "they get tired chewing, I suppose; anyhow, Jem always cuts it for 'em. Shall I show you how he does it?"

"Aren't you afraid?" said Lenny. "Is there a big knife inside? Will your papa let you?"

"Well," said Charlie, hesitating a little, "my papa *did* tell me once I must never touch it; but that was last summer, I guess, when I was a little boy. I'm a big boy now; I'm in my seven years old; and I've seen Jem do it ever so many times. I guess my papa wouldn't mind now."

Charlie did not feel very sure of this, and neither did Lenny; but Lenny did not say any more, for he wanted very much to see how the hay was cut, and Charlie wanted very much to show him how well he could do it. So the two little boys went up to the machine; and Charlie took a wisp of hay and placed it as he had seen Jem do it, and then began to turn the crank.

Down came the sharp, bright knives, cutting the hay quickly into nice mouthfuls; and Lenny looked on eagerly, and Charlie said triumphantly, "Aha! I told you I could do it as well as Jem. Give me some more hay there, Len! See! don't it go nice? How would you like to have your dinner cut up with a machine? Put some more in,—there!" And then, all of a sudden, there was a wild scream of agony; the little hand had pushed it in too far; down came the quick, sharp knives, like lightning; the crimson blood gushed forth, and three little fingers fell to the ground; and Charlie sank fainting, and white as death.

"O Charlie! Charlie!" cried Lenny, trying to lift his playmate up, "get up,—oh, do get up!" But Charlie did not move or speak; and Lenny thought he was killed, and ran shrieking to the house to call his mother.

You may think how dreadful it was for Charlie's father and mother to see their little darling lying so white and cold, all stained with blood, and to know that his dear little hand was maimed for life. It seemed as though their hearts would break; but they did not stop to think of their own grief, but took the little fellow up and carried him into the house, and laid him on the bed. His brother galloped off for a doctor, who came and dressed the poor little hand, and propped it upon a soft pillow, so that it might not get even touched.

Charlie was far too ill for any one to speak to him about his disobedience; but he knew that it was his own wrong-doing which had brought on him this terrible suffering, and he talked of his fault in a way which made the hearts of those around him ache for very pity and love.

"I'm not angry with God; are you mamma?" he would say in the midst of his sharpest pain. "I know that it was my own fault that I got hurt; and God let my fingers be cut off to make me to remember to mind papa. I never

can forget, now, to do as I'm told, when I look at my hand; and that will be a good thing; wo'nt it mamma? Oh, no! I'm not angry: I love God a great deal better."

Then, again, he would say so sweetly, "There's another good thing, mamma. Everybody didn't used to love me; you did, and papa, and my grandmother, and all my relations, and a great many more people I know, but not *everybody*. But now everybody will love me when they see I'm a poor little boy with only one hand; and I do like to be loved, mamma."

Every one did their best to soothe his sufferings, and to cheer and amuse him as he grew better. Every day some pretty toy, some volumes of pleasant stories, or basket of fruit and flowers, was sent to him; and his room was soon quite filled with these loving offerings.

But they never made him forget that he had done wrong, and was being punished for it; and many a time in the dim silence of the night his little voice would be heard *talking* with God, telling Him how sorry he was, and how he knew God loved him; or singing, in plaintive, childlike tones, snatches of favourite Sunday School hymns.

Once, as his mother bent over him, her heart yearning with love and sorrow for her little maimed boy of whom she had been so proud and fond, he looked up, and said, "Don't fret about my hand, mother: you know I can be a *minister* just as well with one hand; and I mean to be a minister, mother. I love God so much, I want to teach others to love him too."

His mother's sorrow could not but be soothed by these noble words. Though they came from childish lips, they were meant in deep earnest; and now that Charlie is quite well again, and can even use his hand a good deal, he says always, "I mean to be a minister, and teach people to love God."—*Child at Home*.

DO YOU KNOW JESUS.

Not many months ago an old man lay ill. His life had lingered beyond the line assigned to the children of men, but it had ever been a keenly *alive* life.

His perceptions of time and its events were unusually clear and penetrating. This perceptive power had accompanied him into age, so that it was difficult to imagine him indifferent to the things of this earth.

In his final illness his pastor was summoned to comfort the sufferer and speed the parting soul with words of holy cheer.

Standing beside the bed whereon the old man lay, the minister could call forth no look or word of recognition. It was painful to find that years of friendliest intercourse should end without one conscious glance.

"Why, Father, said a son of the old man, himself a clergyman standing near, "*Father, don't you know this man?*"

"No! I don't know him," was the reply. When it was found impossible to elicit the slightest sign of recognition, the son asked, "Father, do you know Jesus?"

"O yes! I know *Him*," was the answer, "I know him;" and in saying it a smile of ineffable sweetness covered his face.

The departing soul may safely forget every one it has known on its earthly pilgrimage, *except Jesus*.

Men draw near to death, who in all their lives have never known Him. How unutterably sad for souls who, when other faces fade and disappear in

the eternal dimness, cannot discern the face of the Saviour. Bitter, bitter must be the pangs of the heart in which the Angel of the Resurrection shall not find His image.

Then let our lives be polished surfaces, made more and more clear and bright; let us see that no tarnish of sin dim the likeness we bear on our hearts, for, at the last, to it alone can we turn. If, like the good old man, in dying, we know Jesus, our entrance into eternal life is assured by all the promises of the Father of our Lord and Saviour Jesus Christ.—*S. J. Pritchard.*

Literary Notices.

Those who wish to furnish themselves with a Biblical commentary embodying the latest results of modern scholarship, cannot do better than procure that published in Germany by Dr. Lange, and translated and re-arranged for English readers by Dr. Philip Schaff (New York, Scribner), each editor enjoying the co-operation of a band of distinguished scholars. The work will be expensive, but will be the best of its kind. Several volumes on the New Testament, and one on Genesis, have already appeared.

The two antipodal schools in the church of England—the High and the Broad—are employing the volume of *Essays* as a means of setting forth their peculiar views. We have already noticed two volumes issued by the Ritualists under the title of *The Church and the World*. A third series has now appeared (Longmans), and is marked by the same ability and outspokenness as its predecessors, going still farther on the way to Rome. The Broad Church volume is entitled *Essays on Church Polity* (Macmillan), and deals less with doctrinal and experimental matters than with the public relations of the Church. The authors are strong advocates of a National Religion, founding it on the Universality of the Redemption of Christ, and warmly repudiating that idea of separation between the Church and the World on which we lay so great a stress. Yet we would say—Read them;—for truth can bear discussion, and able and honest men are always worth listening to.

It will be an acceptable service to many of our readers, to mention the names of some recent works refuting the doctrines of the "Annihilationists," "Materialists," or whatever they may be called. *Life and Death Eternal*, by Professor Bartlett, of Chicago, published by the American Tract Society, Boston, is one of the best books of the kind—learned and fair, Dr. Hiram Mattison, of Jersey City, has written "*The Immortality of the Soul, considered in the Light of the Holy Scriptures, the Testimony of Reason and Nature, and the Phenomena of Life and Death*,"—and a companion volume on the Resurrection (Philadelphia, Perkinpine and Higgins). From the pen of Rev. R. W. Landis, of Michigan, we have "*The Immortality of the Soul, and the Final Condition of the Wicked carefully considered*," (New York, Carlton & Lanahan). Each of these volumes costs about \$1 50, American currency. Among smaller publications, we may name, *The Bible Doctrine of Immortality*, by Dr. H. Mattison (New York, Carlton & Porter), and *Sadduceeism, a Refutation of the Doctrine of the Final Annihilation of the Wicked*, by Rev. J. P. Warren (Boston, American Tract Society).

It will be interesting to many of our readers to learn that the long-established Congregational publishing-firm, in Paternoster-Row, London, of Messrs. Jackson, Walford, and Hodder, has been succeeded by (or transformed into) that of Hodder and Stoughton.

We are glad to see that a cheaper edition, thoroughly revised also, has been published of the Bampton Lecture on the Divinity of Christ, by Rev. H. P. Liddon. The author is a clergyman of rather High Church views, which are very manifest in this volume, but he is at the same time a man of great ability and of reverent spirit, and he writes—as he preaches—with a rare eloquence of style.

We are glad to see that a cheaper edition (9s.) of Dr. E. Pressensé's *Life of Christ* has been published by Hodder and Stoughton. It is confessedly one of the ablest works on the great controversy.

Under the charge of the Rev. E. Eggleston of Chicago, editor of *The Sunday School Teacher*, a new periodical is to appear next month, (for 1st of January, 1869.) entitled the *Sunday School Scholar*, intended for the use of scholars above the Infant Class age, and having special regard to the "older scholars." It will appear monthly, in 8-page form. Price, not yet announced. The publishers are Adams, Blackmer, and Lyon. Although the special field of this publication has been hitherto unoccupied in America, the English Sunday School Union have for several years published a *Bible Class Magazine*.

A Suggestive Commentary on St. Luke, by Rev. W. H. Van Dorn, (New York: Appletons), is written in the form of brief notes, pointing with index-fingers to the several thoughts, but leaving the reader to think them out to the end. Thus, in smaller space, a larger amount of matter is given than in commentaries written out in full. We believe that the work is an able one, and it will be specially useful to those who are engaged in public Christian labour.

We are glad to see that the London Tract Society has republished (fools-cap 8vo., 2s. 6d.) *Shenac's Work at Home*, the interesting work of Canadian authorship and subject originally published by the American Sunday School Union.

British and Foreign Record.

THE ENGLISH ELECTIONS.—The Parliamentary elections of 1868 are agitating England more deeply than any similar contest for a generation past. There is not only a revival of former battles between the Ins and the Outs, and the introduction of a large body of new voters, but the Church question enters prominently into the struggle. Against Gladstone's proposal to dis-establish the Irish Church, Disraeli, who proposed to endow the Romish priesthood in Ireland, raises, in England, the "No Popery" cry; the country parsons re-echo it with their usual blind vehemence; and it is quite possible that this may largely influence the elections in favour of the arch-conjurer, with whom Popery and Protestantism, Liberalism and Conservatism, are but pieces on the chess-board,

any of which he will play so that he can but win his game. Marvellous as some of his feats of legerdemain have been with Commons, Lords and Queen, we are very slow to believe that the People will listen to the voice of the charmer. But if they do, the next great Reform in English history will but follow the course of all its predecessors. The wave that ebbs for a time will return in greater volume and carry all before it. For so great a change, touching interests so vast and universal, we may well afford to wait a while.

COLONIAL CHURCH ESTABLISHMENTS.—One by one, the various Colonies of Great Britain, which have had their Bishops and Clergy supported by public grants, either from the Imperial or the Provincial Treasury, are learning the more excellent way of leaving the members of all churches to support their own pastors. In Jamaica, British Guiana and New Providence, recent steps have been taken towards this end. It can be only a matter of time anywhere.

CONVOCATION AND COLENZO.—At last, the Bishops of the Province of Canterbury have taken the positive step of confirming the sentence of *spiritual* deposition passed by the Metropolitan of Cape Town on the Bishop of Natal. It means nothing, legally, but will be held to clear the way for the canonical consecration of another Anglican Bishop in the diocese. Strange things are reported of the Duke of Buckingham's having ordered or consented to such a consecration, but they seem scarcely credible, in face of the previous action of the Colonial Office. If Colenso's patent is worthless, why issue another deceptive parchment? If the law has not yet pronounced upon his case, why anticipate a legal decision? If his title is still good, how can another be issued?

DR. ALFORD AT CHESHUNT.—The Dean of Canterbury's participation in the anniversary of Cheshunt College has provoked various correspondence in the Church newspapers. To us there is something amusing in the air of simple wonderment with which even the most candid and liberal writers speak of their discovery of so much goodness, ability and learning among those terrible Dissenters! But we will not even smile at them; they are noble men, the victims of a false position; and we will give full honour to the courage which was required to do what they have done. The ice once broken will not close up again so readily.

CONGREGATIONAL UNION OF VICTORIA.—This body held its semi-annual meeting in May last. The following paragraph is interesting; the account of the condition of the churches being singularly parallel to that of those in the North American Colonies:—

The muster of our friends from the country was unusually good; and the discussions, which were carried on in an earnest practical spirit, were occupied with such questions as the following: "Whether the interest in the mission would not be increased, a more liberal response to its claims evoked, if the money (subject to a discretionary power on the part of the committee) were voted at the annual meeting;" "Vacant churches and pulpit supplies;" "Revision of the constitution of the Ministers' Provident Society;" "Organization of branch churches" (to be brought up again at our annual meeting); and "The circulation of the *Christian Witness*."

The discussion called forth by the first topic was pregnant with instruction as to the present condition of church life. Whilst naturally breathing a tone of regret at the attenuated condition of our exchequer, and revealing the fact that

we are unable to go up and possess this part and the other of the land where are inviting fields of labour, because of the lack of funds, and that our hands are enfeebled in our strife with indifference, worldliness, and sin, from this want of the "sinews of war," it were, I believe, unjust to conclude that this arises wholly or chiefly from a decay of mission zeal and Christian love. Undoubtedly there is room and reason enough for the increase of this life; and not a few, I fain would believe, are waiting and crying that the light of the moon may be as the light of the sun, and the light of the sun sevenfold. But we were reminded of the fact that all our churches are but of yesterday, many of them bowed down beneath liability incurred in obtaining comely places of worship, that their resources were largely taxed to keep abreast of their own expenses, and even where their contributions to mission work, as wrought through a society, showed a decrease, yet they could tell of mission work done by them selves in out-stations, and services held here and there.

The public meeting, after introductory remarks by the chairman, was addressed by the Revs. D. Nimmo, W. R. Fletcher, J. S. Bird, R. Laishley. The whole of the speaking was above the average, and the tone of the meeting such that I think there could be few there who would not retire with a deeper determination to "spend and be spent for Christ."

To recur to one other matter brought before us—viz., the "circulation of the Christian Witness"—our friends in the old country will be gratified to know that this attempt to acclimatise (to use a word with which we are familiar cut here) this magazine bids fair to be a success.—*Cor. English Independent.*

AUSTRIA AND ROME.—Bravo! Francis Joseph. Bravo! people of Austria. May you abide steadfast in your rejection of the Concordat.

EPISCOPAL TROUBLES.—Our Episcopal exchanges bristle with spear-pointed articles concerning the Romish ceremonies, which the High Church party persist in pushing into public notice. Nothing is clearer than that there are breakers ahead, if the ritualists persist in their present course—such a secession, or division, as "The Church," has never known before. *The Christian Witness* copies from *THE ADVANCE* a communication concerning the "Confessional in Wisconsin," and closes some comments on the same subject, as follows:

The American people will never tolerate a priestly chief in every household, a chief supplanting the father and the husband,—a chief coiling himself round every weakness, possessing himself of every secret, and establishing by every fireside a sacerdotal influence hostile to that which is established by the laws of the State. They abhor and detest the system as hostile to liberty; hostile to good morals; destructive to the purity of the family relation; and directly antagonistic to the Gospel of Christ. And the Protestant communion that attempts to resuscitate the confessional, will soon dwindle into an obscure and contemptible sect.

REUNION.—The prospect of reunion between the two branches of the Presbyterian Church is good. The tenth article was voted on Friday, May 29th, in the New School General assembly, in session at Harrisburgh. Out of 240 votes cast there were only 38 negatives. The whole basis of union was subsequently approved by unanimous *viva voce* vote. In the Old School Assembly, the same day, the first or doctrinal article received 185 yeas to 85 nays. On Saturday morning, May 30th, the remainder of the basis was adopted and ordered to be sent down to the Presbyteries for final action, by a vote of 187 to 69. The Rev. Dr. Humphrey read the protest of the minority, signed by fifty-two members, against the action of the Assembly on the adoption of the basis of the union. The fifty-two members who signed Dr. Humphrey's protest, says the *Central Herald*, are the real opponents of the reunion on the basis proposed. They represent the entire strength of the opposition in an assembly of 256 Commissioners. They were but a fraction over one fifth of the whole, and were, many of them,

Border State men, Kentucky and Maryland semi-loyalists, etc. The great body of loyal ministers and elders in the Old School Church are cordially in favor of reunion, and we have no doubt that three-fourths of the Presbyteries in the New School church will be.

Correspondence.

VACATION JOTTINGS IN 1868.

MY DEAR BROTHER,—You have asked me for some “Notes of a Working Holiday” in 1868. You shall have them, though not at so great a length as those of 1867, for the holiday being spent in the same place, much of it was given to re-visiting old friends.

DR. CUYLER'S CHURCH.

The pulpit supplied this year was that of Rev. Dr Theodore L. Cuyler, whose contributions to the religious press are so freely copied and so widely read, throughout Britain as well as America. It is a New School Presbyterian Church, in an “up-town” part of the city, (corner of Lafayette Avenue and Oxford Street;) rapidly filling up with a superior class of private residences. The church was organised eleven years ago. Dr. Cuyler is its first pastor, (installed 7th February, 1860.) The building was erected in 1861. It is a substantial and commodious structure, of good proportions, but not so elaborately decorated as some others,—a place for work rather than for show. It contains over 1700 sittings, and every one of them is taken! Applicants have to wait for months to get a single sitting! During the winter season, extra seats are placed in the aisles. The summer congregation, especially in that torrid July of 1868, was not so crowded. Indeed it becomes “small by degrees and beautifully less” until the church is “closed for the vacation!” Familiar as one becomes with the usage, and visible as is the cause, the phrase always falls dismally upon the ear. Although the church-goers flee from the city in swarms, there are thousands upon thousands left behind. Open doors and empty seats, however, are not enough to bring these to the sanctuary.

The membership at Lafayette Avenue church now amounts to over 1100, it being the largest new school (I think the largest Presbyterian) church in the United States. The entire floor of the church with seats in the aisles, is filled with communicants. On the 19th of July there must have been fully 500. (Eight plates and sixteen cups are generally used in the service.)

Why this large and rapid growth? A favorable location has had much to do with it; but people will not go to a church even next door, unless there is something to draw them, besides convenience.

I need not say that Dr. Cuyler is a most attractive preacher. Not having had the pleasure of hearing him, I can speak only at second-hand. But, feeling that a successful ministry is a phenomenon always worthy of being searched into, to get at the why's and the wherefore's of it, I asked questions, and from the answers given I should give such explanations as these.

1. The *Gospel* is preached. “Nineteen sermons out of every twenty,” said an elder, “will be upon Christ and Him crucified,—that all the time.” As I understand it, the old-fashioned doctrines, comprised in Rowland Hill's “three R's, Ruin by the Fall, Redemption by Christ, and Regeneration by the Spirit,” are the burden of the Ministry there.

2. The preaching is *simple, interesting, and earnest*. Every one has read Dr. Cuyler's newspaper "pieces," and most of them are taken from his sermons. "I always read them," said Abraham Lincoln, and how many persons, in all walks of life, have said the same! What is their charm and fascination? They are on themes of living interest, "coming home to men's business and bosoms;" they are savoury with evangelical truth and the evangelical spirit; they are fervent and sympathetic in tone; and they bristle with *illustrations*. In this last item is one great secret of their power. "A tale may catch him who a sermon flies." Common life, scenes of travel, passing events, history, —everything is laid under tribute to make the truth plain. "It is a series of pictures," said one hearer. The preaching was not spoken of as specially characterized by scholarship, or depth or skill in the metaphysics of theology, but by vividness and energy. Newman Hall and Theodore Cuyler were greatly drawn to one another, and the people are drawn to both. One of Professor Park's (of Andover) "great sermons" is on Acts xiii. 42,—"The Gentiles besought that these words might be preached to them the next Sabbath,"—the subject being—The kind of preaching which men want to hear again,—and all preachers would do well to ponder over that matter. "The preacher sought to find out acceptable words."

3. The minister *knows the people*. He is not a preacher only, but a pastor. Once a year, be they well or ill, he goes to every house; in sickness, trouble, or spiritual interest, he is unsparing in personal attention. "There is not a man in all Brooklyn, who works as hard as he does." It seemed like hearing of one of the miraculous "spiritual gifts" enjoyed by the apostolic church, to be told that any absentee of that great congregation was sure to be missed by the minister, and that any stranger, coming two or three times, would be found out by him sooner than by any one else! In the flying visits paid to his home during the writer's term of service, enquiries and engagements of this nature came under one's notice in a way to illustrate the saying, "wherever he goes, he carries all his congregation under his hat." It must be added that nature has favoured Dr. Cuyler with a wonderful flow of conversation. He does not require to have it "pumped" out of him. He is an ever-flowing spring.

4. *The people work*. A session of nine elders, and a diaconate of the same number, besides financial trustees, have their several departments of labour. The Friday evening prayer-meeting is always conducted by an elder. The pastor is present, and takes part, but does not lead. He lectures on Wednesday evening from October to June. There is a Church Sabbath School of 600 or 700 scholars and a mission-school of 300 or 400, in connection with which a missionary is supported, who preaches on Sabbath morning, while an evening service is conducted by the teachers. Another mission-church is regularly organized with its own pastor and officers, and will soon be self-sustaining. There is a Young People's Association, holding a weekly prayer-meeting in private houses, and a monthly social meeting. Moreover, personal labour and special prayer for individuals are freely employed and have been greatly blessed. Hearers are addressed by the tongue and the pen, and are besieged by Christian urgency, until it is hard not to yield to the Saviour. I would not exaggerate or draw any fanciful picture. Doubtless the same human nature is there that is everywhere,—inconsistency and indolence. A visitor does not see what an inmate comes to know. But I could not be mistaken in the signs of vitality and vigour that could be seen and felt even in the slack season.

It is not wonderful, therefore, that this church has been blessed with frequent and powerful *revivals*. Fifty heads of families stood up on one communion-sabbath, to enter into covenant with Christ and the Church. (That covenant states that "the proper subjects of the Lord's Supper are only the hopeful subjects of renewing grace.")

Does some less-favoured brother in the backwoods, or a little village, or a struggling city-church, envy this popular minister? Let him not think that he escapes the common lot of humanity. Last spring, a beautiful twin-boy of five years, the darling of the family, was carried off by scarlet fever. I was in that home a summer ago, when all was bright; now it is under the "shadow of death." The thrush is said to sing its sweetest note when it presses its breast against a thorn; and these personal sorrows teach ministers to preach and pray as they never could without them.

Dr. Cuyler's labours in the cause of *Temperance* are well-known. He is a leader in the recent and much needed revival of that good work. He told the New York Sunday School Institute, last February, "I love to think that the temperance efforts in my own church were the direct precursors of the blessed revival we enjoyed two years ago. And Newman Hall, standing in my pulpit, said that in Surrey Chapel they carried forward the temperance cause as a main part of their evangelistic work. . . . I feel deeply on this subject. I have lived in it from boyhood. I have worked in it. I have seen and felt the effects of the curse. From early childhood, it was burned with the hot iron of suffering so deeply on my young heart that it has become a very part of myself to oppose it, in every nerve and fibre to fight and pray and preach against it."

In other respects, as may be supposed, this church does not pride itself on being "conservative," i. e., of the pro-slavery school, with its Tory cast of thought, swearing by all old things, simply because they are old. I suspect that neither pastor nor people are greatly shocked to hear themselves called "Radical."

Yet no one is a warmer advocate of the re-union of the Old and New School Presbyterian churches, than Dr. Cuyler. I learned from him that nearly all the Old School Theological Professors are against the measure, but the mass of the younger ministers are in its favour! The New School goes for it, almost as a unit. They are willing to take the Westminster Confession as a standard,—but claim to adopt it with their own interpretation.

I cannot close this extended account without acknowledging the generous hospitality and manifold attentions shown to a Canadian by some old friends and many new ones. It was pleasant to be in their homes and pleasant to preach to them; best of all, to have reason to hope that the labour was not in vain. The theory of a "working holiday" is held more firmly for this new verification thereof. At the same time, if any brother thinks himself more in the direct line of apostolic succession, by crying, "I go a-fishing," and others respond, "we also go with thee,"—may they be found to have heard the Master's voice, "Come ye yourselves apart into a desert place, and rest awhile!"

A VISIT TO RALPH WELLS

All "Sabbath-School men" know who Ralph Wells is, and the members of the Toronto Convention of 1867, will prick up their ears at the mention of his name. It was one of the great pleasures of the recent visit, to spend a day with him at his summer house at Tarrytown, on the Hudson

Nearly on the top of a steep hill, 500 feet above the river, Mr. Wells has three or four acres of ground, laid out in field, lawn and garden, in the midst of which is a roomy and pleasant dwelling, which is "home" to the family for one-third of the year, the other eight months being spent in New York. I shall not requite my friend's hospitality by any unseemly publication of his domestic surroundings, but some particulars gleaned during this visit of a public nature, in relation to plans of christian work, may be given without impropriety. In the Grace Mission Sunday School, there is a "class of honour," consisting of girls and boys, the requisites for which are regular and punctual attendance and good behaviour without fail for the preceding six months, a certificate of good conduct equally unexceptionable from the parents, and another from the teacher of the day-school teacher or employer of the scholar! And how many of these Mission School children, living in the most crowded tenement houses and on the streets, does the reader suppose, attained to the honour through such an ordeal? not less than seventy-two! One of their rewards, in addition to public enrolment in the class, was to be invited for a day to Mr. Wells' country house, with free range of the place, strawberry beds and all. The teachers of the school come up from time to time, and behind the house, in some unclaimed wild land, is a large rock, which they call "Prayer-meeting Rock." "When we get into a tight place," said Mr. W., "we get together, and pray ourselves through." It was pleasant to sit with this distinguished teacher, on an observatory commanding the Hudson for miles up and down, watching the youngsters and their visitors at play, or to join the happy family circle, and nearly all the time "talk Sunday-school." One of Mr. Wells' recent plans is worth mentioning. In May, when all the New York and Brooklyn Sunday Schools held their Anniversaries, with processions, banners, music, joint-meetings, and so on, the scholars of Grace Mission School had a "treat" of this kind. By the aid of a friendly florist, Mr. Wells procured some 300 or 400 flower-plants in pots, 45 or 50 of a kind, geraniums, fuschias, roses, &c. One was given to each scholar, and on the 1st September rewards are to be given to those who bring their plants in the best order. Who can tell how much of taste and forethought will be awakened by this simple expedient? All the fathers and mothers are watching, with the children, over the precious flowers, which may be seen in every tenement window all around the mission. A passing look at Washington Irving's home at "Sunnyside," the mansions of Bierstadt the painter, Hon. Wm. E. Dodge, Richard Hoe of the great printing-press, and others, with a glance towards "Sleepy Hollow,"—it was too hot to go through it,—filled up part of the next morning. Before leaving, I carried away in my eye and heart some of the mottoes on the walls of mine host's study, which I may transcribe for the benefit of other labourers in the gospel. One was,—

"The battle is not yours, but God's."

another,

"A heart wholly consecrated to Jesus is the great source of power in Christian work."

and another,—

"If you want to be discouraged,—look within :

If you want to be distracted,—look around :

If you want to be happy,—look up !"

During my visit, I had a few words with Mr. Pardee, who had had a very successful Sunday School tour in the South, where he was warmly received everywhere, and was off again to Kentucky that day; a pleasant interview with Rev. J. H. Vincent, Secretary of the Methodist Episcopal Sunday School Union; and another with Rev. Dr. Duryea, pastor of a new Presbyterian church in Brooklyn; one object, in the two latter cases, being to secure the attendance of these gentlemen at our Provincial Convention this fall. But as time and place, and, indeed any meeting at all, were then doubtful, I could not make positive engagements.

And here, I will "pull up short," out of respect to your space. Cordially congratulating you on your editorial *debut*, and confidently anticipating for you as successful a career in this as in all your other official positions, I am, yours faithfully,

F. H. MARLING.

Toronto, August 13th, 1868.

THE "ATTACK" UPON REV. T. PULLAR.

DEAR BROTHER.—It would be unpardonable in me not to notice the item and editorial comment in last month's "News of the Churches" on the above subject. I am singled out so plainly as the offending party, that silence on my part would be tantamount to a confession of judgment. So far from doing that, I put in as my plea "NOT GUILTY," and appeal to the facts in evidence.

Instead of "attack upon" read "defence against" Rev. T. Pullar, and you will come much nearer the truth.

Let it be remembered that what passed at the late Union meeting resulted from Mr. Pullar's throwing down the gauntlet, by his avowal of himself as an Arminian. Commenting on the passage in Rev. K. M. Fenwick's admirable paper, which stated in reference to the liberty we have in Christ, that while brethren had run the entire Calvinistic gamut, no one so far as he knew had crossed the line above to Antinomianism, or crossed the line below to Arminianism, Mr. Pullar distinctly stated, "I have crossed the lower line to Arminianism." In the discussion that followed this announcement, Messrs. Pullar and Manly maintained that Congregationalism has no doctrinal character as between Calvinism and Arminianism, and the latter gentleman told us the Union had *no right to know* which of the two systems a minister applying for membership espoused, clinching the declaration by citing the confession on which he was personally admitted, and from which, as he very correctly stated, no man could tell whether he was a Calvinist or an Arminian.

With all this in view, added to the recollection that when appointed not long since Union preacher in Montreal, Mr. Pullar preached on election for the express purpose of showing that the Union could swallow a dose of Arminianism without gulping, it was a *defensive* and not an *offensive* act on my part to demur to Mr. Pullar being selected as the Montreal preacher. As you truly observe, "the motion to amend the report of the Nomination Committee was carried, not on account of the theological sentiments of the party first nominated, but on entirely different grounds." Those grounds so far as I am concerned, were Mr. Pullar's persistent efforts to put the Union in a false position. Had he courted a representative appointment on broadly catholic grounds, had he accepted the historical truth as to the theological

whereabouts of Congregationalism, had he by his antecedents given security that he would preach a good gospel sermon, such as he had reason to believe all his brethren could say "Amen" to, I certainly should have raised no objection to his appointment.

The Hamilton Church express sympathy with their pastor, "on the ground of his decided maintenance of the terms of communion hitherto observed in the Congregational Union of Canada, and also in the Congregational Union of England and Wales." This quite begs the question. Neither of these Unions has ever, so far as I know, adjudicated the case of an applicant or member making the distinct avowal, "I am an Arminian." The Congregational Union of England and Wales says in its "Declaration" concerning twenty "Principles of Religion," two of which (Nos. xiv. and xv.) Mr. Pullar denies, "they believe that there is no minister and no Church among them, that would deny the substance of any one of the following doctrines of religion, though each might prefer to state his sentiments in his own way." Mr. Pullar may deem his right of membership in any Congregational Union unquestionable, but I know of one member of the body, who some years ago was unsettled in mind on the "five points," and for a time felt himself drifting toward Arminianism, whose greatest trial while unloosed from his moorings was the inevitableness of his withdrawal from the Union if compelled to embrace Arminian views. And I know too, that when Dr. George Smith was here on a visit, he was asked if in his opinion, Arminians had a right to membership in the Congregational Union, and his reply was an emphatic "No!"

What is said in the resolution of the Hamilton Church about a "second class of ministers," who are only "tolerated," may pass as a manly protest against persecution, but others, and those the thinking portion of mankind, will probably hold the opinion that a voluntary association has a perfect right to fix its own rules of membership. The Union will doubtless find it necessary to give a distinct utterance on the status of any member or members who are avowed Arminians. My position is well defined, and I am reluctant to think that the inaction of the Union is to be interpreted as an unwillingness to sustain that position. I am no heresy-hunter or bigot. I have always gone for large liberty to differ. I shall not move for the expulsion of Arminians from the Union. But I shall always resist what is unfair or unmanly, shall refuse to be put in a false position, and never knowingly help into a representative capacity one whose avowed aim is to misrepresent his brethren. I frankly avow that it is because Mr. Pullar is open to complaint on these grounds, and not so much "on account of his theological sentiments," that I for one do not wish him to "be appointed to represent the Union on public occasions." I cherish no unkind feeling toward him, but I "withstood him to the face," as Paul did Peter, for the same reason, viz.: "because he was to be blamed."

Guelph, Aug. 12, 1868.

WM. F. CLARKE.

CANADA INDIAN MISSIONARY SOCIETY.

MY DEAR BROTHER,—With much pleasure and confidence I regard your elevation to the editorial chair of the *C. I.*, and have no doubt but you will fill it with much credit to yourself and advantage to our churches.

Be assured the love and confidence and prayers of your brethren are with you. Truth is with you. The freedom and manhood of Christian churches

are with you. The aspirations of the wise and the good—the advancing tendencies of the age, so successfully struggling for deliverance from all that can depress, and for the attainment of all that can elevate and ennoble, are all on your side. Above all, God is your refuge and strength, and your very present help.

Herewith receive an instalment of missionary sketches among the Indians, and, believe me,

Yours ever truly,

W. M. CLARKE.

A MISSIONARY EXCURSION—CHARACTER OF THE INDIAN SCENERY BY
THE WAY, &c.

It was a glorious midsummer morning when by special invitation and appointment, the Chairman of the Congregational Union and myself, wended our way to an Indian settlement in the north-western part of our country. All nature had assumed its loveliest hue. The sun had painted the fields, the gardens and the forest with the most attractive shades of verdure, and we felt thankful to our Father in heaven for the gladdening prospect of a fine and plentiful harvest.

As we tarried in the village of Southampton, a pleasing testimony was borne to the trustworthiness and honesty of the Christian Indians, by parties engaged in busy mercantile life. Thus in opposition to the cry not unfrequently heard, “the Christian Indians are the worst of Indians,” the man of business and of the world assured us “that there are Indians where you are going whose word can be depended upon, and who can command credit in this place before many white men; their promise of payment is sure to be fulfilled.” Thus, the grace of God which bringeth salvation teaches Indians to live soberly righteously and godly in this present evil world.

The Indian settlement lay some three or four miles from the village. We travelled along a new gravel road recently made by the municipality. Indeed, the counties of Huron, Bruce and Grey deserve honourable mention for their fine roads, and especially the two latter counties for giving the traveller permission to use them without paying toll. As we neared the settlement we came to an extended valley of the Saugeen. We had frequently seen this river on the previous day, first as a small, slow moving stream, then, after leaving the fine bridge at Paisley, where it receives two tributary streams, expanding into a fine river, wide and deep, but here at its very mouth spreading itself over a wide stony bed, and then debouching into the waters of the Huron. The valley itself is rich in beauty and fertility. But it has been sadly defiled by the demon of war, for it was once the scene of a fearful battle between the Mohawks and the Ojibways.

Soon we were introduced to an Indian preacher, converted from Paganism. He was once a leading spirit, a medicine man and something of a priest among the heathen, but the truth of God made its lodgment in his heart; he embraced the Saviour, and though as yet he scarcely knows a word of English, yet like the Apostle of the Gentiles with power and pathos he preaches the Gospel of Christ. It was therefore with no surprise we learnt that great efforts had been made by the Prince of Darkness, aided by men under the power of that Prince, to destroy the christian character and usefulness of this convert plucked as a brand from the burning.

He fell by intemperance and lost his standing in the Church, but God had mercy upon him. He was brought into the deep waters of repentance and he is now restored to peace with God and into fellowship with his brethren.

We paid our respects to the Wesleyan resident missionary, who very kindly bore high and honorable testimony to the religious character, talents and usefulness of Henry Na ne gah Sung, a young Indian brought to Christ in connection with our mission, and who, as interpreter, teacher and exhorter had shown promise of succesful labour in the mission field. We were very agreeably surprised to find that the mind of this young brother had been exercised for some time in reference to missionary work, and twenty-three of our Church members, some of whom had removed thither from Colpoy's Bay, unanimously invited him to the pastoral work among them.

Regarding this as a token for good from the Great Head of the Church, in relation to the leading feature of our mission, which is native agency, i. e. the employment of trained Indians to seek the salvation of the red children of our lakes and forests, we most gratefully took part in commending this little church and its young pastor to the care and blessing of the Good Shepherd. This work accomplished, we sought our home at Owen Sound, after an absence of nearly three weeks.

WM. CLARKE.

Owen Sound, Ont.

GOOD NEWS FROM MILTON, N. S.

MY DEAR BROTHER,—As news of revival in any of our churches is, I doubt not, ever interesting to your readers, it is with feelings of peculiar pleasure and gratitude to God that I now report the fact that the church in Milton has lately enjoyed special tokens of the divine favour. As the fruit of earnest prayer and the faithful preaching of the gospel, a considerable number in our congregation have, we trust, been brought to the Saviour. Eighteen have been received into the church as the result of this gracious effusion of the Spirit of God, embracing heads of families and young people in about equal proportions.

There are a few others who have received spiritual benefit, and we trust that they will yet cast in their lot with us. The members of the church have been much quickened by these tokens of the presence of God among them, and his willingness to hear and answer their prayer.

Other denominations in this county have also been blessed in proportion to their number and earnestness. Thus, despite the extreme commercial depression that has prevailed, and our somewhat troubled political horizon, the Lord graciously continues to do His work and to cheer our hearts. That all the churches of the Dominion may enjoy even more extensive tokens of the favour of the great Head of the Church, is the prayer of, my dear brother,

Your humble servant,

Milton, N. S., July 10, 1869.

ROBERT K. BLACK.

VISIT TO MARGAREE, CAPE BRETON.

DEAR BROTHER.—Will your crowded pages admit a report of a brief missionary tour to Cape Breton (the "jumping-off" place of the Dominion at the eastern extremity), the writer composing the deputation sent by the Pictou District Committee. Anxious to make the best use of a few spare days during a vacation in the Pictou Academy, said deputation set off on Thursday, 16th ult, by steamer to Port Hood, a village on the western shore of Cape Breton Island, distant from Pictou about 75 miles. Here took stage to Mabon, another village 10 miles north; thence by hired con-

veyance, in company with a military gentleman from Halifax, in search of fishing sport, 35 miles further in the same direction to the Margaree River, noted in all these parts for its splendid trout and salmon. Rich as these luxuries are, and much as the eating of them was enjoyed during my stay, I was seeking something still more precious, and had not long to wait for a cordial Christian welcome from the brethren of the Margaree Congregational Church, although we had hitherto been entire strangers to each other, except by name. This Church numbers 60 members in good standing, nearly all residing in the settlement. Since the death of the Rev. Joseph Hart, more than four years ago, they have had no minister living among them, and were at one time reduced so low that their case seemed to themselves as almost beyond possibility of recovery; while, in their isolation, they knew not to whom but God to look for help. But the living germ was still there, deposited by the prayers of a godly generation now mostly passed away, and awaiting the genial showers of heaven to cause it to spring forth. At their lowest ebb God put it into the minds of some of their younger people to replace their decaying house of worship by a new one, and this movement was but a preparation in the hand of providence for the visit of the Rev. R. K. Black, of Milton, in the autumn of 1866, whose unlooked-for coming was to the Margaree friends as that of an angel from heaven. The Lord not only sent my brother, but sent a rich blessing with him, which has not yet ceased to flow. Both the material and the spiritual church received a wonderful impulse, which was increased by the visit of Bro. Burpee in the fall of 1867. From report, I was prepared to find an interesting people, but I was not expecting to see a body of mostly young men endowed with such rich gifts of nature and of grace as were manifested in their free fellowship meetings. It was now easy to understand how it was that they could maintain among themselves for years their two Sabbath services, with their Sabbath school and a weekly prayer meeting. It is the custom in most, if not all, of our churches in Nova Scotia, to hold conference or fellowship meetings on the Saturday preceding the communion Sabbath, at which the members renew their covenant; and when also all applicants for church-membership are expected to make a statement of their faith and experience. This custom, no doubt, explains in part the general readiness of the members in speech, besides having the indubitable advantages of cultivating a fraternal spirit, and of exerting an influence upon the hesitating more powerful than the official teaching of the most eloquent pastor: though it is questionable whether our Saviour requires all his followers, male and female, to acknowledge Him in this precise manner. Sometimes the loudest talkers are the poorest Christians, while the more timid abound in other graces than that of public speaking. It seems, at least, unwise that a candidate's application should be voted on impromptu, and in his presence: the duty of rejecting or of postponing, which must sometimes occur, would be a very delicate one under such circumstances. But have not our western churches gone to the other extreme in this matter? Does their plan of visiting candidates by a church deputation secure a purer membership, or open the hearts of the members more freely towards the candidates? Does it as fully call into exercise the undeveloped abilities of the new members? Why may not the advantages of both methods be secured, by using one or other or both, according to circumstances? But to the text. During the ten days of my visit, we had thirteen very interesting meetings, eight of which were preaching services. One pleasing addition was made to the Church; and, at the close

of our last meeting, which was of more than three hours' duration—almost seeming loth to leave so blessed a place—two others privately expressed their confidence in the Saviour. From the strong feeling exhibited especially at this last meeting, and from the large attendance throughout—even in the busy haying season, there is reason to believe that there are many others not far from the kingdom of God. It was painful to be obliged to leave a people in such a condition. They have long prayed and begged for a pastor, and no doubt need one; but should their desire be granted, it is to be hoped that they will not be indulged, as is now too much the rule, in an ease and indolence which would rob them of that manly self-dependence that has produced in them so rich a culture. A minister is not needed for that place alone, but as a bishop for the whole of Cape Breton. Besides numerous Congregationalists or their descendants scattered throughout the Island, there is a congregation of some fifteen families at Cape North, meeting regularly under the guidance of an aged brother whose praise is in the mouth of all who know him. It is a great pity that there should be no recognized minister of our body in the whole island, where there are not only so many who already sympathise with our views, but also so many who do not come under any direct religious influence. The Margaree brethren, with a true missionary spirit, would be willing to spare their pastor a good portion of the time for itinerant labour.

A kind brother conveyed me on Tuesday, 28th, some 30 miles across the country to Big Baddeck, through a romantic glen, the road winding around the borders of lakes that skirted steep and lofty mountains, wooded to the water's edge. Cape Breton is the highland region of Nova Scotia; the geologist and the mere tourist will find equal pleasure in visiting this beautiful island. Having preached at Big Baddeck on Tuesday evening, and having baptised three children of as many families near Little Baddeck on Wednesday, I took steamer the following day for a delightful sail of about 30 miles, on Lake Bras d'Or, to Whykokomagh; thence by stage back to Port Hood, which I left early the next morning for home,—almost rendered a sorrowful home during my absence by the sickness, "nigh unto death," of our youngest child.

Yours, &c.,

Pictou, N. S., Aug. 8th.

E. BARKER.

P.S.—I had intended, when I left home, paying a hurried visit also to Canso and Manchester, but found it better to spend all my available time at Margaree.

Official.

Congregational College of B. N. A.—I have pleasure in acknowledging receipt of the following sums, per Rev. Dr. Lillie, collected by him from the churches at Stouffville and Markham, \$23 50; Cobourg, \$20 65; Bowmanville, \$24 00; donation from W. A. Wallis, \$5 00; Eramosa, \$21 25; Guelph, \$41 00; Stratford, \$18 69; Listowel, \$7 85; Georgetown, \$12 00; also per Rev. R. Wilson, from Sheffield, N. B., \$13 26:—\$187 20; less travelling expenses, &c., \$19 61; total, \$167 59.

JAMES P. CLARK, *Treasurer.*

Montreal, August 15th, 1868.

The St. Francis Association of Congregational Ministers meets at Stanstead Plains, on Tuesday, 22nd September, 1868, at 4 P. M. Associational Sermon in evening, Rev. A. Duff, Sherbrooke, preacher.

E. J. SHERRILL, *Scribe.*

News of the Churches.

Garafraxa.—The foundation stone of a new place of worship to be occupied by the First Congregational Church of Garafraxa, was laid July 31st, by Rev. W. F. Clarke of Guelph. The site of the new church is Simpson's Corner, about two miles south of the Village of Douglas. At the appointed hour, 2 p.m., a large number of persons had assembled, and preparations having been duly completed, the proceedings commenced with the singing of Montgomery's appropriate hymn, "This stone to Thee in faith we lay," &c. The Scriptures were then read by Rev. R. Brown of Douglas, after which prayer was offered by Rev. A. McGill of Barton. The following statement was read by Mr. Andrew Gerrie:

"This is a glad and welcome day to the members and adherents of this church. We have for the space of 11 years laboured under the disadvantage of having a very uncomfortable and unsightly place of worship; and we have had many difficulties and hinderances in the way of our obtaining a better. Chief among those difficulties, was inability to agree on that much vexed question of church site. But we would raise our Ebenezer, and say "Hitherto hath the Lord helped us," so that we meet to-day to lay the foundation stone of a new church. To God alone belongs all the praise of our success hitherto; and we will continue to rely upon the Lord our God, assured that He will enable us to finish what He has graciously enabled us so auspiciously to begin. The estimated cost of the building is about \$1,400 of which \$1015 is now under contract. Towards this amount we have already in the hands of our Treasurer, and in pledged subscription upwards of \$900. We are under deep obligations to our Christian friends of other churches, who have kindly, cheerfully and liberally assisted us in received and pledged subscriptions; and also by kindly assisting us so extensively in bringing material for the building. We are greatly indebted to the ladies. Their labours on the present as on former occasions, are beyond all praise. By their various plans of enterprizes they have raised upwards of \$300, which on being added to the amount already received and pledged by subscriptions, will make the total as already stated \$900. We hope not to be more than \$500 in debt when the work is done. The church now in course of erection, is 46 feet by 30. The foundation will be built of stone four feet high; the walls above the floor of brick to the height of 15 feet. The windows and doors will be all in the Gothic style. The church will be seated to accomodate fully 250 adults.

It will be proper to state that a bottle is about to be deposited in the cavity cut in the stone, on which the corner stone is to be placed, containing certain documents and publications. Written on parchment is the following brief historical detail:—

'On this 31st July, in the year of our Lord, 1868, being the 31st year of the reign of Her Most Gracious Majesty, Queen Victoria, Lord Monck being Governor of the Dominion of Canada, this corner stone of edifice to be used for the worship of Almighty God, by a body of Christians, known as the Garafraxa First Congregational Church; was laid in the name of the Father, and of the Son, and of the Holy Ghost, by the Rev. William Fletcher Clarke, Pastor of Guelph Congregational Church. The church was formed in the month of February, 1856, and consisted at first of twenty-three members. The first pastor was the Rev. Enoch Barker. Amongst those who first united together in its formation, were fathers and mothers in Israel who have now joined the church triumphant. They were members of some of the first formed Congregational churches in Scotland. Andrew Gerrie, sen., was a member of the church at Huntly, Aberdeenshire; under the charge of that faithful man of God, the Rev. George Cowie, and Dr. Thomas Lightbody, and Mrs. Dr. Lightbody were connected with the church under that eminent servant of Christ, the Rev. Greville Ewing of Glasgow. At this date the members of the church number 43. The pastorate at present is vacant. Andrew Gerrie, Peter Sumner Martin, and Robert Bechan are the deacons. The trustees of the church property are James Gerrie, Peter Sumner Martin, and George J. Gerrie. The building committee are Andrew Gerrie, *Chairman*, Peter Sumner Martin, *Secretary*, Treasurer, George Bayne, George J. Gerrie, and Charles Mason. *Church Secretary*,

Andrew Geric, Peter Sumner Martin, *Treasurer*. The contractors are John and Alexander Moffat, John Porter, mason and plasterer, John and Alexander Moffat, carpenters.

The bottle also contains a number of *The Fergus News Record*, *The Elora Observer*, and *The Canadian Independent* for July, and a programme of the laying of the foundation stone; also an English shilling and some Canadian coins, all of the reign of Her Majesty, Queen Victoria."

The stone was then formally laid by Rev. W. F. Clarke, who was announced to give an address in connection with the ceremony, but owing to the discomfort of standing out in the sun, that part of the programme was postponed until the assembly should adjourn to an adjacent grove. The paraphrase, "O God of Bethel, by whose hands," &c., was then sung, after which the Rev. G. Smellie of Fergus, offered prayer, and Mr. McGill pronounced the benediction. According to prior announcement, the usual annual church festival, was held immediately after the laying of the foundation stone, in the woods owned by Mr. J. Bishop, where upwards of three hundred persons sat down to a bountiful repast. This done, Rev. A. McGill was called to the chair, when addresses were delivered by Rev. Messrs. Clarke of Guelph, Brown of Douglas, Smellie and Brewster of Fergus, Clark and Johnstone of Erin, and Edwards of Garafraxa. The addresses were of a most instructive, appropriate, fraternal character, and were listened to with the deepest attention and interest. Suitable pieces were sung by two choirs alternately,—one adult, and the other juvenile. The entire proceedings passed off most pleasantly, and thanks to the liberal provision and wise management of the ladies, about \$70 were netted from the sale of tickets, which sum goes to the Church Building Fund. It is hoped that the readers of *The Canadian Independent* will give this event a place in their memories, and be prepared in due time to aid what is a most worthy "chapel case."

W. F. C.

The Rev. Samuel T. Gibbs, late of Jamesport, N. Y., has accepted an unanimous call to the pastorate of the church at Whitby, Ontario, and entered on his labours. The congregation has increased and the prospects of revival are encouraging.

We learn with regret that the Rev. J. Fraser feels compelled to leave his work in Nevada, Cal., where he has been diligently labouring in the ministry the past year. His time expired on the first of July. It is probable that he will hereafter make his home in Genoa, Nevada. We hope he may there find a good work to do for Christ and his cause.—*The Pacific*.

Sabbath-School Association of Canada.—The next Provincial Sabbath-school Convention will (D. V.) be held in the town of St. Catharines, Ont., on the 6th, 7th, and 8th of October. Schools which intend to send delegates should give early notice to D. W. Beadle Esq., St. Catharines. Sabbath-School reports should be sent to Rev. W. Millard, Toronto.

The Young Men's Christian Association of Toronto is a live institution in every respect. In this heated season of the year, most societies relax their efforts and adjourn for a few months, until the weather moderates. This Association, however, have continued their meetings throughout the summer, with a marked degree of success. A literary meeting is held every Tuesday evening, when the usual proceedings consist of the reading of an essay, the subject of which is afterwards discussed. Your correspondent attended last Tuesday, and found the room well filled to listen to an essay on "The Sabbath," by Mr. John Laird,—about sixty members and visitors being present.

Besides the Tuesday evening meetings, the Association has a weekly prayer-meeting every Saturday evening, which is very well sustained. Last Saturday, about eighty were in attendance, being more than the room used for these meetings could accommodate. Thirteen young men addressed the meeting on that occasion, the time for speaking being limited to three minutes each to give all

an opportunity. There is a morning prayer-meeting daily as well, which is fairly attended and one every Sabbath afternoon at three. The Association also conduct a weekly Bethel Service for the benefit of the seamen during the season of navigation, on board the "City of Toronto," and nine cottage prayer-meetings in different parts of the city, and visit the jail and hospital regularly. An energetic city Missionary is employed by them to engage in Christian work. The Association now numbers some 400 members, active and associate, but principally the former, the membership having increased very largely of late.

Prof. Daniel Wilson is President, and a very efficient officer, taking a deep interest in the progress of the body. The free reading-room, which forms so prominent a feature in these Associations, is excellently supplied with reading matter, of an improving description. The approaching Convention of the Young Men's Christian Associations of Ontario and Quebec, which assembles here about the 1st of October, is looked forward to with much interest. In addition to the delegates from the Provincial Associations, several eminent Americans are expected to be present, among whom are Rev. Dr. Burns, and Messrs. D. L. Moody of Chicago, A. K. Brunel of Illinois, and Z. R. Brockway of Detroit. Considering that the Association has only been established four years, the position they have achieved, and the activity and earnestness they display, is highly commendable in them.—*Condensed from the Witness.*

Obituary.

The following notice which we cut from the "English Congregational Year Book for 1868," will be read with interest, not only on account of the relationship of the deceased to the pastor at Sherbrooke, but also on account of the testimony which it bears to the high moral worth and usefulness of the departed brother.

THE REV. CHARLES DUFF,

Stebbing, Essex, was born in the city of Aberdeen, June 1st, 1821. He was brought up in the Established Church of Scotland, but at the disruption, his mother—he having come out previously—came out with Dr. Davidson, the minister. His early life owed much to the careful training of his godly mother, but his elder brother, Rev. A. Duff, now of Sherbrooke, Canada, was the instrument of his conversion. While comparatively young, he was received into the fellowship of the Congregational Church, then under the care of Rev. John Kennedy, M.A., in his native city. Not very long afterwards he removed to Limerick. Here he became honourably known and much respected in the commercial situation which he filled, and greatly beloved by the members of the Congregational Church; and here it was that his long-cherished desire to become a minister of the gospel found way for its realization. The Rev. J. De Kewer Williams, having become pastor of the Independent Church in Limerick, he soon learned the solid worth of Mr. Duff, and rendered him the most valuable assistance. At length Mr. Williams offered him a home in his own house, with the use of his library, and with his own personal instruction whenever it could be received. In this way some two years were pleasantly and profitably spent, until Mr. Duff was admitted a student of Highbury College. At college, his course was in every way honourable, and marked by growing love to the great work to which he had devoted himself: but hinderances from ill-health were not infrequent. In autumn of 1850, he accepted an invitation to take the oversight of the Congregational Church at Stebbing, Essex, as successor to the Rev. Joseph Morison, with whose highly intelligent ministry the church had been favoured for nearly forty years. To the work of this sphere the young minister gave himself with much diligence and fidelity, and was the instrument of not a little good. He was deeply interested in the missionary cause, and once it was in the heart of himself and of his beloved wife to go out to a station in Berbice, but the medical certificate was unfavourable. For the space of fifteen years he continued to

labour at Stebbing, until failing health compelled him, in 1865, to relinquish his charge. He removed to St. Leonards, from the balmy and pleasant scenery of which he seemed to derive much benefit. For a while he was able to take some part in scholastic duties, but during the last summer it became manifest that his remaining time was short. He was recommended to visit Scotland once more, and thither he went to the house of a beloved sister, only, however, to take a last look at the scenes of his youth, and of friends he had long known. He gradually grew weaker in body, yet continued calm and cheerful in mind, until at last a distressing cough and severe congestion of the lungs confined him to his bed, and made it evident that the end was very near. On the morning of Monday, October 7th, 1867, death came and gently released him from his weariness and weakness, and on the following Monday his remains were interred, according to his own wish, in the grave of his mother, at Aberdeen. Funeral sermons were preached on Lord's day, October 20th, at St. Leonard's, by Rev. A. Reed, B. A., and at Stebbing, to a very crowded congregation, by his friend the Rev. H. Gamidge. His removal has caused a blank to many loving hearts, and excited a deep sympathy towards his widow and little children in their great loss.

Mr. Duff was a man of rare excellence. To describe him negatively, he was one of the most unassuming, unselfish, unpretentious, and guileless of men. But his was by no means a negative character—the positive side was much more marked. Few who knew him intimately could fail to notice his high sense of rectitude; for the crooked and wrong he had the utmost abhorrence; his refined and delicate taste enabling him to appreciate beauties overlooked by many; his extreme sensitiveness, exposing him to many a wound from natures cast in a rougher mould; his great accuracy and order in all matters of business and in the general habits of his life; his faith and courage never causing him to shrink from any avowal of conviction, from any course of action which he saw to be right, or from any difficulties which he might have to encounter; above all, the depth, sincerity, and devoutness of his own Christian life. He carefully cultivated his own heart, and ever sought for himself a nearer communion with his Divine Master. The truth of Christ was first applied to his own necessities before he preached it to others. Christ was truly the Alpha and Omega of his life and of his ministry too, and hence he was a man of large views and of Catholic sympathies. As a pastor he was diligent, considerate, and kind, paying special attention to the afflicted and to the young. He had resources and attainments which, with greater physical strength, would have fitted him for a much wider sphere and for larger usefulness. But he worked hard and did what he could. Seldom does Christian hope venture more readily and certainly to anticipate for any one that loving welcome and high commendation of the Master, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Gleanings.

WORTH REMEMBERING—The Rev. Mr. M'Cheyne, in writing to a youthful parishioner, used the following language: "You read your Bible regularly of course; but do try to understand it, and still more, to *feel* it. Read more parts than one at a time. For example, if you are reading Genesis, read a Psalm also. Turn the Bible into prayer. Thus, if you are reading the first Psalm, spread the Bible on the chair before you, and kneel and pray—'O Lord, give me the blessedness of the man that walketh not in the counsels of the ungodly.' 'Let me not stand in the way of sinners.' 'Let me not sit in the seat of the scornful. This is the best way of learning the meaning of the Bible, and of learning to pray. 'Search the scriptures.'

TWO CLASSES ONLY.—There were two classes in the day of Noah's flood, those who were inside the ark, and those who were without; two in the parable of the ten virgins, those who are described as wise, and those who are described as foolish;—two in the account of the judgment day, the sheep and the goats;—two abodes when the last sentence has been passed, heaven and hell.

And just so there are only two classes now—those who are in the narrow way, and those who are in the broad—those who are with Christ, and those who are against him—those who gather with him and those who scatter abroad.—*Rev. J. C. Ryle.*

THREE SORTS OF BAPTISTS.—Whether the following is from the East, South or West, we decline to reveal: Our Association is composed of three sorts of Baptists. 1. Missionary,—very few. 2. Anti-missionary,—quite a number. 3. Omissionary,—a great many! These three divisions run through the ministry and laity. The churches need to read, read, read, and hear vigorous preaching until they go to work.—*Macedonian and Record.*

WORKING AND PRAYING.—The following story was told by Dr. William Arnot, at a soiree in Sir. H. W. Moncreiff's church in Edinburgh, the other evening: "Dr. McLeod and Dr. Watson were in the West Highlands together, on a tour, ere leaving for India. While crossing a loch in a boat, in company with a number of passengers, a storm came on. One of the passengers was heard to say 'The twa ministers should begin to pray, or we'll a' be dooned.' 'Na, na,' said the boatman; 'the little ane can pray if he likes, but the big ane maun take an oar.'"

CONSCIENCE.—When Professor Webster was awaiting his trial for murder, he is said to have complained of his fellow-prisoners for insulting him through the walls of his cell, and screaming to him: "You are a bloody man." On examination, the charge was found wholly groundless. The accusing voices were imaginary—merely the echoes of a guilty conscience. But it is a fearful thought that the soul can be made to ring with such echoes. Surely it is "fearfully and wonderfully made." It is so constituted as to register its own crimes, conduct its own trial, and pronounce condemnation against itself.

TRUTH-SLAUGHTER.—Our civil law recognizes degrees in crime. If a reckless driver on the street, or a careless pilot on a vessel, causes a loss of life, he is not hanged for murder like the man who waylays his neighbour and maliciously takes his life, but he is held guilty of manslaughter in a lower degree, and is punished therefor.

There are many moral offences which are committed, even by very good men, the guilt of which is not fully perceived, because it is only in a lower degree. A man borrows money and neglects to return it. He runs in debt without having a certainty that he will be able to pay. Often thus even by those who are not deliberately dishonest others are defrauded. Now these persons would not steal directly—they would not pick a pocket, but they are guilty of dishonesty in the second or third degree.

Perhaps you ask a minister how large a congregation he has. He does not like to have it thought that he is a man of no account, and his answer gives about double the real size. He does not intend to lie—he merely "stretches" the truth. So men will often make promises which they are not sure to fulfil. They would not be guilty of direct lying, but we fear they might be convicted of truth-slaughter in the second degree.—*St. Louis Record.*

ADVERSITY exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious and active.